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THE MISSIONARY SURVEY

W. C. SMITH, Managing Editor

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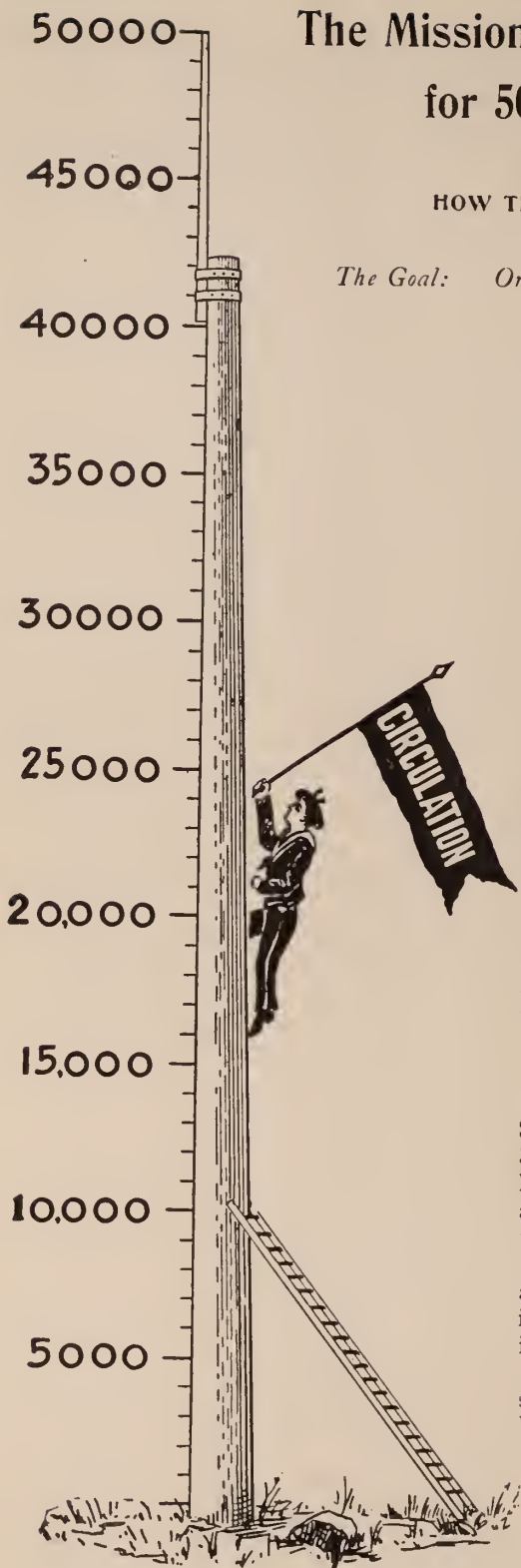
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HOME MISSIONS

REV. S. L. MORRIS, D. D., EDITOR.

MISS BARBARA E. JAMBDIN, LITERARY EDITOR

P. O. DRAWER 1686, ATLANTA, GA.

HOME MISSION WEEK.

NOVEMBER 16-23, 1913.

THE most potent factor ever employed for bringing the needs of our country to the attention of the Church was Home Mission Week, inaugurated under the auspices of Home Mission Council and the Council of Women for Home Missions. Not even the unprecedented interest in the presidential campaign of 1912 served to side-track it. Great cities and remote country places alike caught the enthusiasm and joined in the celebration.

Reports were received from more than one thousand cities, giving the same cordial commendation of the Movement. The great secular dailies were filled with glowing accounts of the meetings. Two hundred of the greatest platform speakers of our country addressed mass meetings in strategic centers, while thousands of pastors and laymen contributed to the success of the Campaign.

The pastors who availed themselves of the material and the posters furnished for use at weekly prayer meetings during the preparatory period, testified that never in the history of their church had they secured such attendance and found the people so responsive. Even the most indifferent were aroused and stimulated to join

in the great Campaign. The results were so satisfactory that the Home Mission Council was encouraged to repeat the effort; and many have requested that it be made a permanent feature each year.

While the Campaign itself is to be repeated, the details of the observance will be materially changed. Instead of covering the whole field of Home Mission operations, the Church is asked to concentrate on the general subject of "New Americans for the New America." Pamphlets have been sent to all our ministers, and to a representative in each missionary organization, giving data, information and suggestions for improving the occasion.

Will not our pastors cordially co-operate with the religious forces of our nation in this noble effort to make Our Country God's Country? Each pastor and church must decide the extent of this observance. Whatever else may be omitted, surely the very minimum would be the following program!

- 1.—Preparatory presentation of the work at the mid-week services previous to Home Mission Week.

- 2.—Mission study classes, with some approved text-book.

- 3.—Special meetings of the women's,

and young people's missionary organizations.

4.—The outlining of some definite and practical service to meet the needs of these new Americans or other dependent people.

5.—Two sermons or addresses by pastors on the Sabbath of November 16th and 23rd.

NEW AMERICANS—NEW OPPORTUNITIES.

THE attention of the religious forces in America is focused at this time upon the New Americans welcomed into our body politic at rate of a million a year. It is not giving too much prominence to this class, in turning the thought of Christian America almost exclusively to them during Home Mission Week.

Ruth of Moab was welcomed to the land and the God of Israel by Boaz, at the time a stranger, but afterward her husband, in the same language and with the same spirit which should characterize our attitude to the stranger within our gates: "Thou has left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore. The Lord recompense thy work, and full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust." This sentiment is as noble as the beautiful and familiar language of Ruth expressing her devotion to Naomi, and her purpose to emigrate to the land of Israel. What an appropriate text for a sermon on our attitude to these new Americans!

Are we not too much inclined to regard these foreigners as a liability rather than as an asset? Christian people recognize an obligation to them growing out of our love for Christ, but do we consider that *in themselves* they are a valuable asset, entailing ob-

Co-operation is the watchword. It will be easy to turn to a good purpose, the enthusiasm engendered everywhere at this time by connecting it with our missionary work, so that all the wheels of Christian enterprise may move as if directed by one thought and purpose.

ligation upon us as well as responsibility?

They furnish the new blood of the nation. The finest specimens of physical manhood and intellectual vigor are frequently exhibited by the children of these invading forces. Possibly they are a peril to our institutions and our moral standards, but transformed and assimilated, they add an element of strength, physical and mental, to American character, and should be credited accordingly with their share of our national greatness.

They furnish the labor for our shops, our factories and our mines. The easy-going colored population of the South will never supply the brawn and brain needed for the development of the vast and untouched resources of our country. Trained in the hardening processes of the old world, these sons of toil put their broad and strong shoulders under burdens which can be borne by no other laborers on earth.

They furnish new and promising material for extending the Kingdom at home and abroad. Many today of our most active Christians are children of these strangers among us. Many of the most successful missions in Europe are the outcome of the efforts of those who have returned to their native land, carrying with them the spiritual ideals of Protestant Christianity.

Returning from the Pan Presbyterian Alliance recently on a great

steamer, the Secretary of Home Missions had an opportunity of studying the faces and habits of nearly a thousand in the steerage, and requested the privilege of preaching the Gospel to such as could understand English and were willing to hear. Down several flights of stairs, below the water line, in most uncomfortable quarters, the message was delivered. At first comparatively few ventured into close range with the speaker, but at length their attention was secured and they filled the saloon and lined the stairways, giving respectful hearing as the preacher first welcomed them to America and then closed with a cordial and earnest welcome to Christ. Just a few days previous the speaker had stood among the graves at Stoke-Pogis, where Grey suggested in his immortal Elegy, "Some mute inglorious Milton

here may rest;" and now, looking into the faces of these New Americans, he could but wonder if their number might not include some future Edward Steiner, or a possible Carl Schurz.

These foreigners are coming a million strong each year! What shall we do with them and for them? In all ages, Christianity has demonstrated its genius and its divinity by its ability to transform evils into benefits, curses into blessings, and "aliens" into "fellow citizens with the Saints and of the household of God." If we have but the spirit of Christ, Christianity will lose none of its vital force in our generation, but will accredit itself by its works as "the power of God unto salvation" in modern life, as well as in the early days of its grandest achievements.

RIGHT'S SECURITY

BY PAUL LAURENCE DUNBAR.

(NEGRO POET.)

What if the wind do howl without,
And turn the creaking weather-vane;
What if the arrows of the rain
Do beat against the window-pane?
Art thou not armored strong and fast
Against the sallies of the blast?
Art thou not sheltered safe and well
Against the flood's insistent swell?

What boots it, that thou stand'st alone,
And laughest in the battle's face
When all the weak have fled the place
And let their feet and fears keep pace?
Thou wavest still thine ensign high,
And shoutest thy loud battle cry;
Higher than e'er the tempest roared,
It cleaves the silence like a sword.

Right arms and armors, too, that man
Who will not compromise with wrong
Though single, he must front the throng
And wage the battle hard and long.
Minorities, since time began,
Have shown the better side of man;
And often in the lists of time
One man has made a cause sublime!

A TRIANGLE OF ENDEAVOR.

WHAT OTHER DENOMINATIONS IN THE SOUTH ARE DOING FOR THE NEGRO.

THESE brief accounts of some of the work of our sister churches among the Negroes have been kindly furnished at the special request of THE MISSIONARY SURVEY.

They were solicited and are published with the single purpose of arousing our people to a realization of the needs of this vast missionary field placed providentially within our very doors, and to encourage and stimulate us to greater works for Christ's sake.

One note only is sounded, and the same is echoed in the accounts of our own work in various places, "We have not done what we ought to do for the Negro."

Will God hold us guiltless if, seeing our black brother in need, we "shut up our bowels of compassion from him?" May we not let it be said of us, "How dwelleth the love of God in him," or her?

THE SOUTHERN METHODIST.

By PROF. W. L. C. WAILES, Augusta, Ga.

About one hundred years ago the Methodist Church in the South was doing evangelistic work among the Negroes, the "Plantation Missions" having been started in 1829. By 1860 there were 207,766 colored members in the M. E. Church, South, and after the war 78,482 of these adhere to the church that had been the means of their conversion. These were set off, at their own request, in 1870 as the Colored Methodist Episcopal Church in America, adopting the doctrines, polity and ritual of their mother church.

Probably the most tangible way in which the M. E. Church, South, has worked for the Negro is through the school established by Bishop Pierce and others in 1882, at Augusta, Ga., for the training of teachers, preachers and other leaders. Palne College, with an attendance of about 300, stands for thorough training in character and ability.

The C. M. E. Church has a number of other schools, some of which have been helped financially by the M. E. Church, South, but Palne College is the only one in which there are white teachers. It is one of the few schools where Southern white

men and women come into direct contact for intellectual and moral helpfulness with the younger generation of the Colored race. It is a mediator between the two races, on a platform of Christian education for leadership and service.

There are also special courses for preachers and deaconesses. During the thirty years of the school's history, about four hundred graduates have gone forth into the various walks of life, to say nothing of hundreds of others who did not complete the course, but whose lives were touched with higher and holier ambitions.

Paine Annex is a special department under the auspices of the Woman's Council of the M. E. Church, South. Here, the girls of the school come under the influence of a Christian matron, and are taught sewing and cooking by special teachers. For this department a new \$20,000 dormitory has just been completed.

Settlement work was undertaken among the Negroes by the Woman's Council two years ago, beginning at Augusta, Ga., in an old store in a thickly settled Negro community. At first only one deaconess was engaged in the work, but last year two deaconesses and a colored kindergarten teacher were kept busy. Starting with less than a dozen little Negro children, within a year the attendance reached over one hundred. There are now sewing classes, mothers' meetings, kindergarten, Sunday School, and much visiting in homes.

When active, personal work was begun among Negroes by the white people of the Southern Methodist Church, there was much opposition, and there is still prejudice in the hearts of many. But the conscience of the Church is being aroused, and men and women are offering their lives and their money to aid their "Brother in Black."

Two Y. M. C. A. Secretaries, who are working effectively for the uplift of the Negro race, are members of the Southern Methodist Church. The women in their missionary societies have taken up in their study course, a book about the Negroes. Young men and their wives have volunteered to go to Africa to help in rounding the Mission that our Church is planning to establish in the Dark Continent. And still, with all this awakened interest, our Church is far from measuring up to its responsibility and opportunity concerning this weaker race in our midst.

THE SOUTHERN BAPTISTS.

REV. D. I. PURSER, JR.

We have long since recognized the fact that the Negro is here with us to stay,—that he will own property, and that white and black can be mutually helpful in making this the Christ-land that we are all so earnestly longing to have. The Southern Baptist conscience has always responded to the appeal from the Negro for religious uplift.

The interests of the white and black in the South are so closely related that what is done for the uplift of the white race in any community where Negroes are to be found, indirectly benefits the Negro. While it is true that the white should lead and guide the black, it is just as true that the blacks are having a very decided influence upon the whites.

We feel that all that our people are doing for the Negro will never be known, and the statistics given here represent what is really the smallest part of our work, for the greatest work done by Southern white Christians cannot be tabulated. The thousands of noble, high-minded men in the South, with our pure womanhood, are the greatest sermons and the most powerful influence for good that the Negro hears or feels.

The Home Mission Board of the Southern Baptist Convention is supporting wholly or in part 40 Negro missionaries, and keeps in the field one trained and competent Negro evangelist. This is all that the Negroes through their own co-operative agency, have asked for; but we feel more and more that we must find a way for doing larger things for the race.

There are approximately 2,500,000 Negro Baptists in the South, or more than half of all the Negro Church membership of the United States; and the time has come when we must do more than give the small sum of \$15,000 a year to help this body of "the same faith and order." The Negro responds whenever the white man comes to him in the name of Christ, and we must come. The small work already accomplished gives many evidences of good in a closer relationship of the two bodies in their common desire to serve God.

The missionaries supported by the white churches have within the past year baptized more than 3,000 new converts. In addition to their regular weekly services and pastoral visitations, they have held nearly 400 Bible Conferences, each attended by about 100 ministers and other church leaders.

All Christian bodies in the South have

two supreme Home Mission tasks. First, to have a mission program large enough to uplift the Negro race. Second, to have a program adequate to Christianize the whites, so that they will preserve for the Negro his civil and human rights. The first is a great and worthy task; but those of us who have been trying it, feel that the second is the harder one. A large part of the sin and uncleanness found among the blacks is the direct result of the villainess of our own white men. The white man who for the gratification of low desires, engages in unmentionable sins, is lower than the black with whom he sins; and every time justice is denied to the inferior race, every lynching or act that brings on a lynching, in these we see a challenge to Southern civilization hurled with all the strength of Satan at the gospel of Christ.

Christians of the Southland, let us do more with our money, and let us arise in our might and insist upon a higher example of morality on the part of our white man, and a nobler example of unselfishness from our white women, and then the Negro brethren will believe that we mean what we preach.

Louisville, Ky.

THE PROTESTANT EPISCOPAL CHURCH.

Rev. B. E. Brown of Tarboro, N. C., sends us the following items in regard to the work of the Episcopal Church among the Negroes.

"We have a number of Industrial Schools for Negroes, and a sprinkling of the colored people all over the South are members of our Church. However, all has not been done that should have been done for the race.

It is a remarkable fact that there are now fewer Negroes, in proportion, in the Episcopal Church than before the War, and in some States fewer in actual numbers.

"In South Carolina, for instance, there were more Negroes than white people in the Episcopal Church before the war, now their numbers are inconsiderable. Most Episcopal slave-holders had their slaves taught by their own rectors, and trained in Christian life. In my old parish of Uniontown, Ala., the books showed hundreds and hundreds of Negro baptisms and confirmations. During the reconstruction period they drifted off inevitably into their own Methodist or Baptist churches, under Negro preachers, and naturally went down religiously."

The clippings sent by Mr. Brown reveal the following facts:

There are all told about 13,000 Negro communicants in the South, who are served by about 90 ministers. The bulk of this membership is in the South Atlantic States.

There is at present a movement on foot to set apart a separate Negro diocese in Virginia and the Carolinas, having its own Negro Bishop. This matter will probably be settled at the General Convention next month, but as there is considerable difference of opinion on the part of both Negroes and white people as to the advisability of this, it is impossible to forecast the decision.

Some of the best work of the Church is being done in the parochial schools.

From the literature sent us we note the following schools which give both industrial and religious training: Gainesville, Fla., 150 pupils; Brunswick, Ga., 330; Raleigh, N. C., 440; Charlotte, N. C., 300; Louisville, N. C., 175; Birmingham, Ala., 250; Vicksburg, Miss., 100; Laurenceville, Va., 400.

Rev. W. A. Berry of the school at Brunswick, Ga., writes: "For argument's sake it might be allowed that home training can

take the place of religious training in school for the white youth, but to take the Bible out of schools for Negroes would be the uttermost folly. The religious nature of the negro is the most impressionable part of his being, and he has not centuries of cultural training in the home behind him."

As to the outlook for the future, we can not do better than to quote the closing words of an admirable report of the Negro Archdeacon of North Carolina:

"The signs of the times are pregnant with issues that bespeak a better day for the weak of God's heritage; the voice and the pen of the world's most gifted and saintly are being freely used in behalf of the millions now groping at our doors; and what we need to be most thankful for, is the fact that the initiative is now being taken by the most influential in our own Southland. For all this we thank God and take courage."

THE PRESENT STATUS OF THE NEGRO REFORMATORY AT RALPH, ALA.

By REV. D. D. LITTLE.

THE work at this Reformatory has been carried on with very little change since the untimely death of the founder. It will be remembered that Sam Dailey died in an Atlanta hospital, a short time after the meeting of the General Assembly, to which he had come as a commissioner, expecting to bring before the Church at that time this work that was so close to his heart, and to which he had given his all.

Dailey's wife, assisted by Rev. A. D. Wilkinson, pastor of the Reformatory Church, is trying to carry out as far as possible her husband's plans.

There are now about forty boys in the school and of this number five or six will be released at the end of this year. These latter have been trustees for some time, and have shown no disposition to escape or to abuse the confidence placed in them, and we have reason to believe that all will make good citizens. One of them will remain at the Reformatory as an employee, and assist in the work that was the means of saving him from a life of sin.

Brother Wilkinson reports that the finances have been as satisfactory as could have been expected. Since Brother Dailey's death, he has paid off more old debts than the amount of the new ones contracted.

The garden has produced so abundantly that the grocery bills during the summer months have amounted to only about \$50.00 per month, or about \$1.25 for each inmate.

From the present outlook, twenty bales of cotton ought to be gathered this fall, and enough corn to feed both man and beast for the coming year, so that if they can secure sufficient contributions of clothing, they hope to make the running expenses of the Reformatory by their own labor.

The large debt on the place and the interest account form the heaviest part of the financial burden; and to discharge this the help of the Church is needed.

Only two escapes have been attempted within the last three months, and both these boys were recaptured before reaching the railway station.



The best they know The old boys' dormitory.



How soon will it be ready? The new boys' dormitory.

Wilkinson expects to make two changes in the details of management which will be for the good of the school if he is able to put them into effect. One will be to devote more time to school work. All through Brother Dailey's life time the problem of bread and meat was so pressing that very little time was spent in doors when the ground was in condition to plow. It is to be hoped, however, that hereafter every boy who passes through the institution will at least learn how to "read and write and cipher," and that the liberality of our people will allow

them to have "some regular school hours.

Another plan to be attempted will be to keep the boys on their own grounds all the time. Dailey did a good deal of contract work for neighboring farmers. This was the easiest and quickest way to get ready money for immediate needs: but it is believed that the policy of depending entirely on their own crops will be better in the long run for the discipline and training of the boys.

The Reformatory can not yet be called a firmly established institution;



"Uncle Sam," the preacher, and some of the boys.

it is still to a large extent at the mercy of its creditors and will still be partially dependent upon the Home Mission Committee. But the work is going on in the same spirit of faith and hope that has characterized it from its foundation.

The dormitory begun by "Uncle Sam," as Dailey was so universally

called, has never been quite finished,—and less than \$100 would put it in condition to be used this winter.

Gifts of second hand school books—Readers, Spelling Books, Elementary Arithmetics, and Copy Books as well as old Hymn Books would be very acceptable—and money, and prayers for the work and the workers.

COLORED PRESBYTERIANISM IN MOBILE.

By REV. J. E. WALLACE.

FOR many years there was no work done by the Presbyterian church among the thousands of colored folks in and around Mobile, Ala.

A little more than a year ago Rev. W. A. Young, a product of our school at Tuscaloosa, Ala., came here to begin work among his own people. He is a very efficient man, and if we can judge Stillman Institute by him, it must be a very efficient school.

He found seven or eight Negro Presbyterians here, who wanted a Presbyterian church and were willing to work for it.

The Assembly's Home Mission Committee at Atlanta, through Dr. J. G. Snedecor, agreed to help support the work, and the balance was subscribed by some interested Presbyterians of Mobile.

A building was rented, not because of its fitness but because it was all that could be had, and the work begun in earnest. This little band has since bought and paid for a lot, and they are striving to raise the money for a modest building of their own.

Several members have been added to the church, and the Sunday School is constantly increasing in attendance. The work is not easy, and many difficulties are in the way, but the right man

is in the field, and he will make it pay big dividends. He is one of those fellows who "sings at his work," and they are indomitable!

I attended the special service on the afternoon of Easter Sunday. Every seat was filled. Every child took part in the program. Some had recitations, while many of the little ones recited a verse of Scripture. The smallest one came forward, made her bow and said "Jesus wept," then took her seat. The music was specially good, and the whole service was interesting and encouraging. After the close one of the ladies with us began asking some of the little boys catechism questions and she was agreeably surprised at the quickness and correctness of their answers.

The closing part of this service was indeed unique. The mite boxes, which had been previously distributed, were brought in. One box had more than a dollar in it, and the entire offering was above six dollars. This money is to be sent to carry the gospel to "the people of the mountains." A Negro Mission Sunday School giving money to send the gospel to poor white people. Is not that unique, indeed? Surely they have the right spirit in their work, and God Himself will own and bless it.

Mobile, Ala.

SEEING AND IMPROVING AN OPPORTUNITY.

By REV. H. M. McLAIN.

SITUATED in a rich farming section of the Red River Valley of Louisiana is the small town of Belcher, with about 150 white people. Large cotton plantations furnish employment for a great many Negroes, the proportion of white to colored population being about one to ten. Soon after the settlement was established, a Presbyterian church was organized in 1897, which has grown to a membership of more than fifty, maintaining preaching three fourths of the time.

Until about six months ago, the obligation to teach the colored man in religion, and the splendid opportunities here afforded for that particular line of missionary endeavor, had not seriously concerned this people. But God then aroused them to a sense of neglected duty, gave them a vision of need, and supplied the grace to meet it. Consequently there is now in progress at Belcher a mission Sunday School for Negroes, which though small is not only proving a rich blessing to them, but is also wielding its reflex influence upon the church in a deepening of spiritual life and in a general increase of interest.

As looked back upon, the process by which these results have been brought about seems simple:

Mr. R. T. Glassell, Superintendent of the Presbyterian Sunday School, at-

tended the Laymen's Missionary Convention in Memphis last February, and returned with a determination to neglect no longer this missionary work right at home. At a meeting with other Christian men on the following Sunday, his convictions were shared with them. A conference was then held during the following week with some of the leading Negro men of the community, who pledged their hearty co-operation in a Sunday School for Negroes, with white people as teachers.

The arousing of denominational prejudices was avoided by securing the lower story of the Negro Lodge Hall for the Sunday school, and by promises not to magnify the particular doctrines upon which denominational lines are drawn. Belcher church provided the literature, song books, and all other expense, as well as a sufficient teaching force properly to conduct the work.

The average attendance for six months, including one Sunday in which the school was completely rained out, has been as follows: 9 men, 3 women, 6 boys, and 15 girls; total 33.

To God belongs all the credit which has or may yet come from these efforts. He has raised up some faithful and self-denying workers, and has blessed their labors with a larger measure of success than we had faith to anticipate.

WHERE APPRECIATION AND INTEREST UNITE.

By MISS BESSIE D. ARROWOOD.

THE interest of the negroes, both children and grown people, in Bible schools conducted for them, is the most important feature of these schools. It suffices for explana-

tion, for unanswerable argument, when argument or explanation may be necessary. In fact, the scope of the work is a result of this interest. In February, 1912, Miss McDowell of Morgan-

ton, N. C., suggested to her washer-woman that she would like to organize a Bible class for some of the colored

meetings. This is the entire equipment, and it has been found sufficient.

The Trustees of the Colored Graded School allowed the use of their school building on week days, and three classes were held in the homes of the members on Friday afternoon.

There were some definite results of the season's work: One class, after repeating the Third Commandment, and mistakenly substituting the word "guilty" for "guiltless", asked their leader why they should be told not to take the Lord's name in vain, and still not be guilty if they did.

During the summer there came to Morganton some street-preaching Negro sanctificationists of a very objectionable type, teaching among other things that, if a woman became sanctified and her husband did not attain perfection, they should separate. The leaders of the Bible Classes paused in the course of lessons in the Life of Christ which they were giving, and each devoted at least one afternoon to explaining as far as possible the Bible teaching on sanctification.

Opportunities for correcting errors like these, added to the fact that for almost six months from fifty to seventy-five colored men and women were weekly instructed in the Life of Christ, are the results of this department of the work.

One Sunday School is held in the "Jonesboro" school building, and the other meets in a cabin two miles across town in a settlement called Peedee.

The Jonesboro school draws its pupils from the most intelligent Negro families in town. To assist the colored Sunday School teachers, who attend in increasing numbers, the lesson is taught a week in advance. The attendance, from thirty to forty, is reasonably regular, though the interest of the boys exceeds that of the girls. Last fall when the question of fires arose, on their own initiative the boys subscribed



Joe, five years old, and a wonderful singer. He has never missed a Sunday at Morganton School.

women. The plan was agreed to with so much enthusiasm by all approached, that she saw in their attitude an opportunity for Sunday Schools, in addition to the proposed classes for women.

During the Week of Prayer in March volunteer leaders were called for; and four Bible classes for women; one for men, led by an elder; and two Sunday Schools, were begun in different parts of town by members of the First Presbyterian Church.

Leaders were asked for who would be willing to do regularly the best they could, and rooms in which to hold the

sufficient money to buy the winter's fuel.

The exercises are conducted as in any fully organized school, with Scripture reading, singing, etc., but the pupils appreciate the teaching most, and few Sundays pass without one or more of the adult members rising to thank the leaders for what they are doing.

memorize a hymn for each year of his age. In less than six weeks, three have recited the required number, and ten or twelve more bid fair to do so.

Care is taken that the work shall not become complex, so few special exercises are indulged in, but one Saturday in the spring an "ice-cream treat" was given. One old woman next door ar-



The Grandmother whose
six foot switch was not
needed at the party.

The first three to learn the

Hymns, one for

each year of age.



Much interest is shown in memorizing hymns. About the first of August, "The Christian Observer" of Louisville, Ky., extended to the pupils of the colored Sunday Schools the offer to give a Testament to every child who would

rived early, with a basket of saucers and spoons, and, fearful for the reputation of her neighborhood, brought a six-foot switch with which to preserve order. Her precaution however was needless, for quiet reigned throughout the exercises.

Plans are being made at Jonesboro for some industrial classes,—sewing for the girls and basketry for the boys, during the winter months, and it is believed that these classes can be held as easily and economically as the Sunday schools.

The endeavor is to train future leaders of the Negro race and to assist those who are now in Sunday School and church work, in order that they may be better fitted for these duties.

Morganton, N. C.

“AUNT LETTIE.”

One of the stirring notes sounded on the closing day of the Home Mission Conference at Montreat this summer was the sermon by Dr. A. M. Fraser, of Staunton, Va., on Colored Evangelization, using as his text Psalm 68:31.

A large Sunday morning congregation crowded the Auditorium, and the speaker had the close and sympathetic attention of his hearers from his first sentence, “I claim that there are features in Africa’s attitude toward the Gospel that suggest the fulfilment of this prophecy.”

With earnestness he pleaded that, for the sake of duty, of self-preservation, of patriotism, for Christ’s sake, we give the pure Gospel to the ten million Africans who are with us, massing in dense communities, jostling us upon the streets, and with us in our homes.

Surely, after such an impassioned plea, few in that great audience could fail to acknowledge the providence of God in placing these needy people in our midst, not only that we may do them good, but also because “We may look forward to some contribution which the Negro will make to our understanding of the Gospel.” Hearts were convinced as never before that “Divine Grace can make as good a Christian out of a Negro as out of a white man.”

This beautiful incident in his own life, given by Dr. Fraser, reveals the secret by which the humblest may become a child of God, who “hath chosen the foolish things of the world to confound the wise; and the weak things to confound the things which are mighty.”

Among the scenes indelibly impressed upon my memory, I may say chiselled there ineffaceably, is one from my experiences as past or of the old Bethel Church in West Lexington Presbytery in Kentucky.

The venerable Glass Marshall was then an elder in that church. He was a tall man of large frame, a fine head, a massive face, and a patriarchal beard. Dr. Robert J. Breckinridge had said of him: “Glass Marshall never in his life

made a speech of five minutes length standing on his feet, but if you back him up in an arm chair, he is the equal of any man in the Synod of Kentucky in counsel or argument.” When I knew him, he was past eighty years of age, and leaned heavily upon a staff that was as tall as his head. But intellectually, his bow still abode in its strength and his natural force was unabated.

One day I had preached upon the importance of being spiritually minded, and afterwards administered the communion and pronounced the benediction. I was still standing in my place at the table, when Mr. Marshall came to me, walking with difficulty, trembling in his whole frame and in his utterance. He said, “If I were called upon to say who is the most spiritually minded member of this church (waving his hand towards the gallery), I am not sure but I would say it is Aunt Lettie.”

Aunt Lettie was a dear old colored saint, one part of whose sweet ministry among us was to arrange the communion vessels on the table and spread on them the spotless linen of which she was the happy custodian. There was no one in the whole community so irreverent or so low as to think an evil thought of her. When she had done this holy service, and had humbly retired to her place in the gallery, her heart all aglow with thankfulness, we all felt that the Scripture conditions had been complied with. “Be ye clean that bear the vessels of the Lord.” In a very real sense she had “ascended into the hill of the Lord” and had done so with “clean hands and a pure heart.”



Waiting to be taught.

A COLORED SUNDAY SCHOOL CONVENTION.

REV. I. C. H. CHAMPNEY.

THE Sunday School Convention of Central Alabama Presbytery met in Hamner, Ala., in August. All the Schools sent delegates but one. We had the largest delegation in the history of the Convention. This made the 10th Annual Session. The Convention was to have met in Dailey's Memorial, but owing to the death of Sam Dailey his widow asked us to meet at another point, but sent an invitation for 1914, which was gladly accepted.

The papers and addresses were well delivered, and also well received. Much good is done by this body of Sunday School workers. Most of the ministers attend these meetings and the meetings of Presbytery.

We were indeed glad to see several of our white friends at our meetings. We had two fine addresses from Rev. R. E. Henderlite, pastor of the white church. He said he was surprised at the good work we were doing.

Two new schools have been added

during the year, and two new churches organized as the result of Sunday Schools. We had a good number to join the church from the Sunday School. This means much in every way. The children are the basis of the growth of the Colored Presbyterian Church. By getting the children into the Sunday School, I was able to get two whole families—one with seven members in the household, and the other four.

The Convention is under the control of the Presbytery, each School sending delegates. We have a banner, and each year the School making the best all 'round report is awarded the banner, to be held for twelve months. The First Colored Sunday School of Montgomery held it for two years. Salem of Tuscaloosa made the best report in the Hamner Convention, and will hold the banner until July, 1914.

We have the Convention divided into districts, and one man to look after all the field. We are trying to do all we

can with what we have in our hands. We feel that God is blessing our efforts. When we organized ten years ago, some said we would never be able to meet but once—yet we have not missed a year.

On our way home we visited some of the weaker points, advising and strengthening the Schools. At one point, the Methodists were in a District Conference, and as we could not hold any meeting there, we went in among them and helped them to say "Amen!"

We cannot close without thanking the Committee of Publication for the aid rendered the weak Schools in our

bounds. We lay special stress on self-help, but there are some Schools that are not able to do much in securing literature.

We are praying that some day our friends will see a great Negro Presbyterian Church in this country. The colored people are leaning more to the Presbyterian Church than in former years. In some localities our friends must aid us in securing larger and better buildings. This, of course, is in line with the movement of other denominations.

Montgomery, Ala.

THINGS THAT MAKE FOR BETTERMENT.

COLORED MINISTERS' INTERDENOMINATIONAL INSTITUTE.

An Institute for Colored Ministers, held at Rocky Mount, N. C., during the summer, was a notable success.

The devotional exercises each day were conducted by the colored pastors of the city, who officiated reverently and in good taste.

Senator T. T. Thorne opened with an address on the prevention of crime among the young Negroes, which was very wholesome and uplifting.

The pastors of the white churches of the city discussed such topics as were designed to stimulate education, sanitation, industry, temperance, fidelity, and confidence between the races. The ministers had evidently given much study to their subjects, and the addresses were of a high order. It will be interesting to mention several of these: How to be a Faithful Pastor. What Steps

should be Taken to Raise the Moral Standard of the Negro, How to Increase Attendance upon Divine Worship, The Relation of Amusements to the Right Service of Church Members, Who is the Colored Man's Best Friend? The question, "After Salvation by Grace, How and Why Preach the Ten Commandments?" was discussed by Dr. W. D. Morton, pastor of the First Presbyterian Church.

On the last night Dr. D. R. Dixon, city Superintendent of Health, delivered a carefully prepared address on cleanliness and sanitation, in the interest of ourselves and our fellow men, which will have a fine effect.

Such an occasion cannot fail to promote a kindlier spirit between the races, and bear fruit also in higher ideals of living.

CAN YOU TELL?

Answers to all these questions will be found in the current issue:

1. Whose sweet ministry was it to arrange the communion vessels?

2. Why is it folly to take the Bible

out of schools for the Negroes?

3. How was a bad boy made a helper in a good work?

4. Where is co-operation the watch-word?

5. What colored Sunday School gave money for white missionary work?

6. In what way shall we have to change our ideas of liabilities and assets?

7. What special work has the Woman's Council of the Southern Methodist Church recently inaugurated?

8. When was a six-foot switch brought to preserve order?

9. Mention the fruit of one seed

sowed at the Memphis Laymen's Convention?

10. By whom were nearly 400 Bible Conferences held for the Negro ministers and leaders?

11. What honor is paid the "On Time Tribe"?

12. How may conferences help the Negro?

13. When did the Presbyterians help the Methodists say "Amen"?

A TORCH IN THE PINEY WOODS.

BY WM. F. YANCY.

HAVE you ever seen a torch in the piney woods? If not, I will tell you what it is. Down in the piney woods of Mississippi, the pine trees are saturated with something that smells like turpentine, and from which turpentine is distilled. When lighted this pine burns brilliantly. When the people of the piney woods want to go any place after dark, they use a pine torch. It will burn a few minutes, then blacken on the outside and go out. But if three pieces are put together, you will have a brilliant torch that will light your way for hours through the darkest woods; and the more pieces of pine you put together to make the torch, the brighter your light.

For many years the colored people of the piney woods, which embraces the entire Southern half of Mississippi, have been groping in ignorance and indifference. Sunday School conventions and associations have been meeting for a quarter of a century, talking about better schools and the building of high schools, but only a few feeble attempts have been made.

A few years ago, a young man of our race just out of the University of Iowa came to Mississippi, and finally drifted into the piney woods. Seeing the condition of the people, he began to fill

them with an inspiration to weave their own web of success from the same place that the spider weaves his web. After an entire summer of lecturing, talking, pleading, begging, which he ended in the fall with a big picnic that "crystallized" the excitement for a high school, he opened up school under a cedar tree that stood among the pines, with your writer as his first scholar. Others came, and soon a flourishing school was being taught out under God's open sky and around a bon-fire on chilly days.

An ex-slave by the name of E. N. Taylor, soon saw that Laurence Jones meant business (for this was the young man's name), and decided to give forty acres of land and fifty dollars toward the formal beginning of the school. On the land was an old cabin, in which lived a drove of sheep, lizards by the dozen, and a few screech owls. It was but a short time before the old cabin was cleared of its inhabitants, white-washed inside and outside, and turned into a school house.

The people contributed as best they could, from a few pennies to fifty dollars given by an ex-slave, and soon enough money was on hand to erect the first building. One good old lady brought two geese, saying, "dis is all I'se got fesser, but I sho want to see

dis school go up, so I kin edicate my chilren"—she gave all she could. This was truly the "widow's mite."

The writer, who had been taught carpentry in Tuscaloosa by his father and grandfather, and who had learned while a student at Stillman Institute in Tuscaloosa to love education and to be willing to sacrifice to any extent to obtain it, and to help others, superintended the erection of the first building. The farmers for miles around came and helped on the work free of charge because it was to educate their children. Then, before it was finished, a cyclone came and demolished everything in that section of the country, and our new school building was the only building which was not entirely destroyed. The farmers flocked to our rescue, and it was soon standing as proudly as before—the greatest monument to progress ever erected by the Negroes in the piney woods,—a torch of education to light the pathway of their sons and daughters.

And now after only four short years of work, where once stood the lizard-infested sheep-cabin, there is a veritable human bee-hive. Two hundred boys and girls, housed in three fine buildings, are instructed by eight enthusiastic teachers. Books are taught in the morning; carpentry, shoe-mending, black-smithing, broom-making, cooking, sewing, printing and house-keeping, are taught in the afternoon. Everybody is busy all the time. Everybody is trying to pass his blessings on to someone else. The three large buildings and several smaller ones used for shops are pretty in their coats of white, and are situated in the center of the school's broad acres, for it has now

grown to 169 acres, a part of which was purchased from a white lady whose father used to work slaves on it.

A few days ago I asked Prof. Jones to write out for me his explanation of the secret of the success of this piney woods school and he said:

"Mr. Yancy, you know as much about it as I do. We have simply led these people. The land was here before we came. They have been making their own money for a half century, but no one has ever taken the trouble to conscientiously show them what to do. False leaders, mostly in the guise of preachers, have come like wolves in sheep's clothing, and after getting hold of a few dollars have skipped, leaving only the discouraging memory of their "lying high school promises." We came and told the truth, talked the truth, and acted the truth. The result is that these people, our own people, have builded better than they knew, for now many people are coming to their rescue.

Our greatest achievement is not these buildings and grounds, but the glory of getting our people together, holding them together, and making them, or rather helping them to weave their own web of success from the same place that the spider weaves his web."

This then is a short story of the only educational torch in the piney woods. And like a blazing pine torch, it is a torch made up of the many people who have put their mites together; and the greater the number, the brighter the torch of education burns for the little brown children of the piney woods.

We proclaim the salvation of sinners, and then act as if the Church of Christ were an exclusive social club.

REV. A. M. FRASER, D. D.

THE NOVEMBER HOME MISSION MEETING.

THOUGHT FOR THE MONTH.

Many a good intention dies from inattention. We shall be judged, not alone by what we have done, but by what we could have done.

Maltbie Davenport Babcock, D. D.

Hymn 198—"Ye Servants of God."

Prayer—That we may live so close to our Lord that we shall think His thoughts after Him, and that we may hasten to do His will concerning our weaker brother and sister.

Prompt Transaction of Business—Including announcements for Home Mission Self-Denial Week, Mission Study Courses, and canvass for THE MISSIONARY SURVEY.

A STUDY IN BLACK AND WHITE.

In the Light of the World—Lev. 19; 1-2; 9-10; 33-37; Ruth 2; 8-12.

Three Sidelights—Distinctive Features of the Work of Three Other Denominations in the South.

More Light on a Dark Subject—Some of the Work of Our Own Church.

A Courageous Foreground—Recitation of "Right's Security," by the Negro Poet.

A Beautiful Likeness—Aunt Lettie.

POLYCHROME PICTURES—OTHER RECENT IMMIGRANTS.

Sentence Prayers—For an increased feel-

ing of responsibility by our people for Christian work among all "strangers," of whatever color or race; and especially for the work of our Church among them.

Hymn 398—"Saviour, Thy Dying Love."

Notes.—Give out the Scripture reading in advance, so that responses will be prompt and in correct order.

The talk on "Other Immigrants" may be a resume of one of the recent text-books, if the class has completed the course, or selected items from recent numbers of the magazine; or from leaflets on work among foreigners in our own land.

PROGRAMS FOR HOME MISSION WEEK.

The Council of Women for Home Missions have prepared three excellent programs for women's meetings and one for the girls. Copies of all these may be obtained for 5 cents. Address, P. O. Drawer 1686, Atlanta, Ga.

ORGANIZE A MISSION STUDY CLASS.

How many Mission Study classes have been organized in your church?

At the very least there should be three. One conducted by the Brotherhood, or Men's Bible Class; another for the Women, and the third run by the Young People.

One of the best by-products of Home Mission Week is the promotion of the study of missionary conditions at home. If such study did not in your church precede Home Mission Week, then by all means let it follow, as a result of the observance of this occasion.

The subject assigned for this year—Immigration, Foreigners in America—is not only a prerequisite to real and intelligent interest in Home Missions, but is a necessity if we would be able to understand to any extent the deep forces, social and political, at work in our own land. They are bound to have a mighty influence upon our country, upon the coming generations, and even upon ourselves.

It behooves us, therefore, as intelligent American people, to inform ourselves about these world movements, and it behooves us as Christians to bestir ourselves that we may be used of God in making out of the "strangers and foreigners" who are coming to us "fellow citizens with the saints and of the household of God."

Books for Reading, Reference and Study.

Immigrant Forces. By William P. Shriver. Cloth, 50 cents; paper, 35 cents.

The New America. By Mrs. Mary Clar Barnes and Rev. L. C. Barnes. Cloth, 50 cents; paper, 35 cents.

America, God's Melting Pot. By Laura Gerould Craig. Cloth, 50 cents; paper, 35 cents.

Some Immigrant Neighbors. (Junior book.) By John R. Henry. 25 cents.

Comrades From Other Lands. (Junior Book.) By Leila Allen Dimock. 25 cents.

JUSTICE AND THE GOLDEN RULE.

There is a growing and deepening interest on the part of Southern white men in the 9,000,000 Negroes who live in our midst.

None of the several sectional conferences held during the recent meeting of the Southern Sociological Congress promises more far-reaching and beneficial results than that of the Race Relationship Section. Many leading universities of the South were represented, and it was evident that the thinkers of both races had come together to study without prejudice this greatest problem of the entire South.

At its close a committee of representative Southern white men drew up an informal statement of conviction of some of the things that needed to be brought to the attention of the people of the South, of which the following is an abstract:

We believe that there should be hearty co-operation between the health authorities of the various States, counties and cities, and the colored physicians, ministers and teachers; and that practical lessons on sanitation and hygiene should be given in all public

schools and higher institutions, for both white and colored.

We plead for courts of justice instead of mere courts of law; and for a deeper sense of obligation on the part of the more privileged class, to see to it that justice is done to every man and woman, white and black alike.

We recognize that a crime is worse which is committed by an individual of one race upon an individual of another race, and believe there must be prompt and just administration of the law in the detection and punishment of criminals, but to this must be added those influences of knowledge and of good will between the races, which will more and more prevent the commission of crime.

Lastly, we recognize that the economic and moral welfare of the South is greatly dependent on a better trained Negro in all the walks of life in which he is engaged, and believe that a large amount of money should be put into our public schools for Negroes, with longer terms and better trained teachers, and that there should be more thorough supervision.

INTO DE WANDERLAN'.

I wonder whar he gwine now,
A hol' in' Mammy's han'
He takin' his fus' steps I 'low
Into de Wanderlan'.

I follow whar he lead me on
Ontel I'se mos' broke down;
Des on, an' on, till day-light's gone,
He tod'lin', tod'lin' 'round.'

He mos' kin walk widout muh he'p.
Dess 'fraid tuh turn loose Mammy's han'
Be keerful, baby, how you step
Into de Wanderlan'.

He's standin' 'lone,—des look er-dah;
Deah Lawd still hol' his h'ul han'
Keep Mammy's chile fum gwine too far
Into de Wanderlan'.

—Mary J. Blackburn.

Atlanta, Ga.





JACK WITH THE JUNIORS

CHILDREN WHO WANT.

MRS. JULIA V. PEELER.

(Air: "Annie Laurie.")
Are you thinking, ever thinking,
Of the work that you must do?
Worlds of children ever drifting,
Drifting far from love and you.

Are you praying, always praying,
That their feet may never stray
Far from Him whose voice is saying,
"Let them come to me to-day"?

Are you working, always working,
For this everlasting good?
Not in self were you looking;
In His strength alone you stood.

Heed the voice of Jesus calling,
Calling you to work to-day;
Save those little ones from falling
Into sin and death's dark way.

A VISIT TO THE RICHMOND COLORED MISSION.

By MRS. CAMERON JOHNSON.

"Are you all 'millioneres'?" This question was asked one night at the Girls' Club of the Seventeenth-Street Mission by a colored woman who had just come from her day's work, her kinky hair wrapped in a towel.

We wondered how she knew that we trimmed our own hats, and asked, "Milliners? No, what made you think so?"

"Milloneres," she repeated with emphasis. And then we answered, "Oh! millionaires; no indeed, nothing like that." And we smiled as we thought of the workers present—two young school teachers, and Mr. Grey, the seminary student, superintending with so much patience, perseverance, courage and ability, this great work.

Though humbly carried on in an ugly little frame building, with half the plaster down, and only one room in which to have all sorts of class and club work, week days and Sunday, it is a great power for good in that community, known as one of the roughest in Richmond, from which come more criminals, both black and white, than from any other section.

This poor, tired woman, who had come to take her little girl home, thought we were millionaires because of all that was being done for "the poor little black children," referring not only to the pretty Scripture lesson cards, the Sunday school papers, cate-

chisms and Bibles, the electric lights, and warm fires on winter nights; but to the time spent in singing and sewing classes in basket weaving and chair-caning, in games and stereopticon talks, and all the varied interests of the Mission. We explained that some of our church people provided the means, and the workers gladly gave their time, out of love for the little ones and for the Saviour, who gave Himself for them and us. We thought with shame of our neglect and of how very little, after all, we were doing.

One cannot work over there without loving the little ones. There is real joy and satisfaction in the work, and it is expressed in the smiling faces of the teachers as they gather for a few minutes of prayer and conference at the close of the Sunday school hour. After the teachers' meeting there is always a call for a number to remain to hear the children recite—the catechism, the Ten Commandments, the 23d Psalm, the Beatitudes, the Lord's Prayer, and other Scripture portions. All are eager to have their names on the honor roll upon the walls. No name can be placed on these rolls until its owner has recited perfectly two times, a week apart, those portions of catechism or Scripture named on the rolls.

One does not miss the plaster so much

now, for the walls are well covered with these honor rolls, and I think they are beautiful! Don't you?

It may be that much if not most of what is leaned is not understood, but who would limit the power of God's Holy Spirit to reveal the meaning of His word; and we feel sure as years are added to these little lives that some at least of the seed sown will bear precious fruit.

If any of you should visit Richmond and wish to hear a really good Bible drill, come to the Colored Mission and see what Mr. Grey has accomplished in teaching and drilling these little ones whose memories are so remarkable. You would enjoy, too, the march of the "On Time Tribe," as they go up and down the narrow aisles, keeping step with the drum. There would be much to interest and even amuse you, and many things to touch you.

An attempt was made in one class to explain what "Saviour" means. The following illustration was used:

"Suppose this little church were on fire, and the flames were all about you, and Mr.

Grey should come and lift you all out of this window where you would be safe; what would he be doing?" Before the question could be answered one girl snapped out: "Mista Grey ain't goin' to touch me." Then she said: "I saw a fire yesterday." Hoping to win the child's attention by showing an interest in what she said, the teacher replied: "Is that so? Where was it?" "In the stove," she answered.

One tiny, delicate child was placed upon a bench that he might see and be seen during the singing. We marvelled at the way the quiet little fellow had answered catechism questions, in his weak baby voice. During the singing he forgot himself entirely and swaying his little body, beating time with his hands, his big, dark eyes beaming, he sang so he could be heard above all around him, "Oh, precious is that flow that makes me white as snow."

Who knows what light may be taken into darkened homes and hearts as the children's voices carry in song the story of Jesus and His love!

Richmond, Va.

O LI'L' LAMB.

O li'l' lamb out in de col',
De Mastah call you' to de fol',
O li'l' lamb!
He hyeah yo' bleatin' on de hill;
Come hyeah an' keep yo' mou'nin' still,
O li'l' lamb!

De Mastah sen' de Shepherd fo'f;
He wandah souf, he wandah no'f,
O li'l' lamb!
He wandah eas', he wandah wes',
De win' a-wrenchin' at his breas',
O li'l' lamb!

O tell de Shepherd whaih yo' hide;
He want yo' walkin' by his side,
O li'l' lamb!
He know yo' weak, he know yo' so';
But come, don' stay away no mo',
O li'l' lamb!

An' af'ah while de lamb he hyeah
De Shepherd's voice a-callin' clear:
"Sweet li'l' lamb!"
He answah f'om de brambles thick:
"O Shepherd, Ise a-comin' quick!"—
O li'l' lamb!

—*Paul Laurence Dunbar.*

A WISE ANSWER.

A little black girl, eight years old, was setting the table for her mistress, when a boy in the room said to her, "Mollie, do you pray?"

The suddenness of the question confused her a little. But she said, "Yes, every night."

"Do you think God hears you?" the boy asked.

She answered promptly, "I know He does."

"But, do you think," he said, trying to puzzle her, "that He hears your prayers as readily as those of white children?"

For full three minutes the child kept on with her work, then she slowly said, "Master George, I pray into God's ears, and not into His eyes. My voice is just like any other little girl's, and if I say what I ought, God does not stop to look at my skin."—Exchange.

WITHIN OUR DOORS.

A Home Mission Program for Juniors.

SHARING.

"The best thing that hearts are thankful can do
Is this: to make thankful some other heart too;
For lives that are grateful and sunny and glad,
To carry their sunshine to lives that are sad,
For children who have all they want and to spare,
Their good things with poor little children to share."

—"Over Sea and Land."

Responsive Reading—I John 2; 1-13.

Prayer—Of thanksgiving for our Advocate, and that we may abide in the light of His love.

Hymn—Take the Name of Jesus with You.
Old and New Business—Promptly dispatched.

Children Who Want—Recitation.
With Mrs. Johnson at the Richmond Colored Mission.

Hymn—When He Cometh. Aunt Lettie.
Color Blindness—A Talk by the Leader, or someone else, on the Need and the Work Among the Negroes.

O Li'l Lamb. Recitation.
Experience Meeting—How I may show love to little colored children for the dear Shepherd's sake.

Hymn—Hark, 'Tis the Shepherd's Voice I Hear!

Prayer—That we may have the love of the Great Shepherd for His straying lambs, and, like Him, may seek them in the desert of neglect and sin.



Firm friends, the Alabama Uncle Remus, Uncle Dan, and Edwin.

MISSIONARY ACROSTIC.

Dear Jack:

I AM enclosing a little rhyme which we have found useful in teaching young people our mission countries. Possibly some other Junior leader may be able to use it profitably, so I am sending it for our Junior De-

A is for *Africa*, dark as the night;
B for *Brazil*, still groping for light;
C is for *China*, a land far away;
C also for *Cuba*.—it waits for the day;
J for *Japan*,—some day Christ will

partment, if you think it worth printing.

We all love our good MISSIONARY SURVEY, and hope to long learn from its pages.

Yours sincerely,
MRS. J. M. WILLIAMS.

Wesson, Miss.

win:

K for *Korea*, weary of sin;
M is for *Mexico*,—great is its need;
O workers, go hasten to scatter the seed!

ALL THAT YOU CAN.

JULIA H. JOHNSTON.

ARE you doing all that you can,
 dear girls?
 Are you doing all that you
 can?

Are the boys as busy as they can be
 In helping to work and plan?
 Oh, let every one, in each mission band,
 Be a worker, and not a drone;
 For many together can do far more
 Than one can achieve alone.

But all must help, or the work of God
 Will be hindered in many ways;
 And all must share in the earnest
 prayer;

And join in the song of praise.
 If one falls out of his place, you see,
 No other can step right in,
 For every one has his own to fill,
 And his own bright crown to win.

Let none be idle, or give the work
 But half, a divided heart;
 Let all the hands be busy and full,
 And every one do his part.
 For then will the wonderful work go
 on,
 And no precious time be lost;
 And none will grieve when the crown
 is won,
 Whatever the work may cost.

HOW JOSE SERVED THE KING.

A TRUE STORY.

I FOUND a place today," said Miss Duvall to her ten boys, "where there is need for some one to serve the king; who will volunteer?"

Instantly ten boys rose to their feet, with a look of eager readiness in their dark eyes. This did not happen in the United States of America, though I hope there are ten thousand times ten boys in our country who are willing to serve King Jesus. But this true story that I have been sent to tell you happened in Brazil, in a Protestant mission school, where a group of ten boys had been formed into a chapter of "King's Sons," for the work and worship of the true God.

Miss Duvall was touched by the readiness of these lads to respond to her appeal. "Ah, this is good!" she

said, looking over the unbroken rank of volunteers. "Very well, boys, you shall share the work and that will make it light. Now take your seats again, and hear what it is:

"Today, as I was going to visit a sick man in a distant part of the city. I saw at the door of one of those cellar rooms—you know what I mean—quite under the pavement an old, old woman, with a small stone jug in her hand. She seemed almost blind, but evidently could tell when one passed above her door; and, as my shadow fell upon her, she said in a quavering voice:

"'Aqua, aqua, por amor de Deus!' (water, for the love of God.) As she spoke she held up a moringa, which I took from her hand, and filled at the next fountain. Then I went down into

her poor, stuffy little room and spent several hours cleaning it up, and making it more possible and wholesome to live in. For the old woman is blind, boys, besides being very old and very feeble, and she had no one to care for her. She learned long ago, in another city, from missionaries who are now in their heavenly homes, to worship God in spirit and in truth, and not by saints or images; for that reason she is despised here, as a Protestant, and I think she would have starved if God had not lead me to her today.

"Now I am sure the great King wants us to take care of this daughter of His, and so I will give it to you, turn about, to look after her."

From that day not a sun rose upon Sao Paulo that did not find one of this Brazilian band of King's Sons" in old Mother Julianita's little cellar room, her moringa was filled with fresh water every day, and her room made as clean as boy hands knew how to make it. One day Alves would bring her a few crackers and a little coffee from his own daily supply; the next day Azevedo made her glad with a dish of farinha; Morales secured a small piece of jerked beef for the old woman.



Little Martha Evelyn Hill and her nurse.
Mokpo, Korea.

when his turn came; and Paulo had some beans and a few eggs. But when Jose's turn came to care for old blind Julianita, he was very downcast. Jose was an orphan; he had no home except the Mission School, and nothing of his own to add to her daily support; he went to her poor cellar room and did what he could, asking God in his heart to show him how he could help this poor old daughter of the King.

Then a beautiful thought was sent to Jose, and this is what happened: At the Mission Home, just before the mid-day meal, the door opened, and in walked Jose, with old blind Julianita on his arm! The mission premises were miles away from that low dark, cellar room, and Jose had no pumpkin coach drawn by mice at his command; how, then, had he gotten the old woman so far?



Some little Korean nurses. A common street scene.

By patience, perseverance and pluck! Good qualities for a King's Son! First, Jose had put on over the old woman's tattered clothes a garment that Miss Duvall had given her; true, he had put it on hind-part-foremost, buttoning it up the back, when it was meant to fasten in front, but that did not matter; Jose never knew it, and of course Julianita could not see how odd she looked. Then he had taken her on his arm, and by slow stages, and many a stop and rest, had gotten her to the Mission Home.

That was where the pluck came in; for you may be sure Jose did not get raising many a mocking laugh at his

"young bride," his gay "sweetheart," his "pretty little one," as the old woman was jeeringly called. But Jose was serving the King, and everybody knows that a good soldier must first of all be courageous. So the lad did not falter, and seeing the joy of the old face, when at last Julianita found herself surrounded by so many Christian brothers and sisters, Jose's own heart was like a nest of singing birds, for happy thoughts and feelings.

Have you a story of serving the King in your Protestant land that is sweeter than this true one from Brazil?

—*The Children's Friend.*

JUNIOR PROGRAM FOR NOVEMBER, 1913.

ARRANGED BY MISS MARGARET MCNEILLY.

Topic—BRAZIL.

Song—Bring Them In.

Scripture Reading—Rom. 10:12-15.

Prayer—For the children of Brazil that they may early learn of the love of the Saviour.

Song—Selected.

Roll Call—Answer with the name and Station of a missionary in Brazil.

Minutes.

Business.

Recitation—The Child Across the Sea.

Questions—1. How large is Brazil?

2. Tell something of the climate.

3. What have been the religions of the people for hundreds of years?

4. When did Protestant missionaries first go to Brazil?

5. What became of them?

6. Mention one of their heroes.

7. When were the next missionaries sent to Brazil?

8. When did the Presbyterian Church again begin work in Brazil?

9. When did our Southern Presbyterian Church enter Brazil?

10. How many missionaries have we in Brazil?

11. What are some of the fruits of our Mission in Brazil?

12. What are our Missionaries in Brazil calling for?

13. What can you do?

THINGS ABOUT BRAZIL.

Story—In Columbia.

Prayer.

Song—I Am So Glad That Our Father In Heaven, etc.

Close with the Lord's Prayer in concert.

SUGGESTIONS.

Let the leader talk with the children about the Scripture reading, have them to repeat clause by clause verse 14 and the first clause of verse 15.

Have one of the older children draw a map of South America, with our Stations in Brazil indicated, and as the roll is called, let each child locate her missionary.

Ask the children to offer sentence prayers. If they are timid about expressing their thoughts, give them a Bible verse to read. Make them feel that the smallest child can go to God in prayer, and that it is our duty to pray for others.

PUBLICATION AND SABBATH SCHOOL EXTENSION

Branch Department at
Texarkana, Ark.-Texas.

PUBLISHING HOUSE:
212-214 North Sixth St.,
Richmond, Va.

DIVIDENDS.

DIVIDENDS is a comely word. A dividend is a very attractive thing. Its value is determined by its relative size to the investment. The worth of an investment may best be determined by the size of the dividends it yields.

An enterprise yielding big dividends in proportion to the investment is the mission Sunday School. There is hardly any limit to its possibilities. And yet it is a simple institution. There is hardly a community but which affords an opening for an investment of this kind. There is hardly a community which is not in sore need of it. This statement was made to a lady who lived in a sparsely inhabited section in the south. There was in her neighborhood only a succession of large plantations and few white families among the hired help. These were densely ignorant. The negroes had their own churches and services, such as they were, morning and evening on Sunday. Our friend thought she was certainly situated where mission work was impracticable. But it occurred to her that those few ignorant white people had no opportunity whatever to learn the Gospel Truths, and so she decided to invite them to her home on Sunday mornings and attempt to lead them through a service of some kind, using the Sunday school lesson.

Accordingly she visited the tenants of the neighboring plantations and invited them to her proposed Sunday school. The following Sunday after-

noon she had a good big room full, big, little, old and young, male and female. This was decidedly a "mixed" class and she was a little perplexed to know just how to go about organizing it for effective work, but they were all simple folk and she wisely adopted a simple form of teaching, just as though all were little children. It was a success. They were attentive to her instruction: they sang together very nicely, and at the close of an interesting hour, their superintendent led them in the Lord's Prayer, and the Sunday school was dismissed. The school continued through the winter and grew in attendance and interest. A surprisingly large number of people were discovered in the neighborhood: they seemed to literally come from the bushes in all directions, and this lady home mission Sunday school worker had the great joy of seeing these people get spiritual light and food and development under her devoted ministry.

That was a plantation Sunday school. Some day it will probably develop into a church.

But the spiritually neglected are not confined to country districts. They are in villages, in towns, in cities, in suburbs, around factories, about saw-mills, near mines, in mountains and in valleys. All over our southland are something over three millions of white children of school age outside the Sunday school, and they are pretty evenly distributed—some near you and some near me. Any one of us can put our

hand out and touch some of them and can help them through the Sunday school or through the Sunday school mission.

Sometimes we hear this sort of a remark: "Well, I would be glad to organize a Mission Sunday school if I knew how."

It is simple enough. Here are some hints that might help you. Bear in mind the effort ought always to be conducted under the approval and direction of your session, so far as you personally are concerned. If it so happens that it is wisest for you to organize a "union" school, then of course your session's authority would extend only over you as a worker in it.

HOW TO ORGANIZE A MISSION SUNDAY SCHOOL.

Somebody in telling how to prepare and cook a rabbit said, "First, get your rabbit." Likewise, in organizing a Sunday school, there are some important preliminaries. Might say, first locate your material. This can nearly always be done if we go at it *wanting* to locate it. Too often we are willing to conclude there is none before we have made a serious investigation.

The "material" in this case consists of all the members of the human family and not just the children as is sometimes supposed. Every person who is not a member already of some Sunday school is your legitimate material.

Having located the material visit it. Invite it. Explain your purpose to it. Do this at least a week in advance of the organization date. Secure promises from the prospective members to come to the organization meeting; if they decline to promise to become members, ask them to come out to the opening meeting anyhow—maybe they will catch the contagion at the meeting. They sometimes do.

Having gotten your crowd together at the proposed place of meeting, start the service with two or three familiar songs; let them be bright and inspiring as possible. Don't let them

drag. If the crowd does not seem to know the first verse, change the song at the end of the first verse. Try another song. Get the people to singing good and strong.

Now a prayer for blessing and guidance.

Read some verses of Scripture appropriate to the occasion. In the 6th chapter of Deuteronomy, verses 1 to 9, is shown how important God regarded the teaching of His truth by parents to the children. In Nehemiah 8th chapter is shown how Ezra the scribe gathered the people to the water gate and with an able corps of teachers opened up a Sunday school.

Following the reading up with a few words of exhortation to Bible study—explain what it means to the individual, to the family, to the community, to the state and the nation.

Now explain what you propose to do at this meeting; tell of the encouragements you have received in the project. Don't say anything about the discouraging things you heard—you will be only taking the devil's arguments into your meetings for him. He does not like to see Sunday schools organized; they hinder him very much in his work. So tell the cheerful things about the enterprise.

Now get the sentiment of your crowd expressed in open meeting. "Everybody who favors the organization of a Sunday school here and now, hold up your right hand!" You will find very few hands failing to come up. All right: now, having unanimously decided to organize, the first thing to do is to get a list of the names of those who will join the organization; have a temporary secretary to take down the names while you call them out, taking a row at a time on the benches. It will not take long and will be exceedingly interesting to everybody present. Those whose names are given in are entitled to vote for the officers, and the election of officers will immediately follow.

It is a good thing to have the crowd go on record, as above, as wanting a Sunday school; you thus relieve yourself of the responsibility of organizing solely on your own hook, and they are committed by their own free and voluntary action to the enterprise.

Now, officers. Who will be your superintendent? It is well to figure this out before you go into the meeting; you can by some wise inquiries discreetly choose, and by previous arrangement have some one ready to make the nomination when you call for nominations. Having elected the superintendent, proceed with assistant superintendent, secretary and treasurer, and teachers. Of course your utmost care and tactfulness will have to be exercised in selecting the workers to fill these places.

Next, adopt your literature. Of course you want to put in the literature of your own church's publishing house, and if the organization is being made up of your own denomination it can be taken as a matter of course such literature is acceptable and you can feel free to propose its adoption. However, if there is a predominating element of the other denominations, submit the matter to a vote, describing of course your own lesson helps and recommending them. A supply should be in your hands so you can show them. But do not be in the attitude of forcing this on the school, especially if it is to be a "Union Sunday School." In nine cases out of ten, they will adopt your literature by a unanimous vote then and there. Out of 37 Sunday schools I have had the pleasure to help organize one way or another, not one of them failed to voluntarily adopt our literature, after it had been properly presented—though at the same time perfect freedom of choice in the matter was offered.

Next, decide on a time and place of meeting. Call for a full vote on all these questions. Let the school decide by vote themselves; it will give them a stronger feeling of proprietorship in

the institution. Besides, this is the scriptural way of doing things—and it is Presbyterian and American.

Now get your school "assorted." Grade it. Call up all the little folks under 9 years. Separate them into two classes, seating them on separate benches as you do so—Beginners 3 years to 6 and regular Primaries 7 to 9 or 10. Place the teachers selected with these classes. Next call up the boys between 10 and 14 years for a "Junior Class" and put them together with the teacher selected for them. Then the girls of Junior age, with their teacher. Next the larger boys and the larger girls, in separate classes preferred, but together if it seems to be better. Then the adults into a Bible class. If enough adults of both men and women, and sufficient teacher force, separate these also. Let it be understood that you want to get the school arranged in its regular position—the classes placed, so that each pupil will know just where to be seated next Sunday in the class appointed. Then distribute the lesson literature for next Sunday, a good supply of which should be on hand without fail.

By this time you will have done enough work for one morning or afternoon, and with a good song and a prayer for God's blessing on this newly launched enterprise in His name, dismiss the congregation. Before beginning your last song, however, it would be well to repeat distinctly to the little folks the hour and place of meeting decided on, so there may be no confusion.

At subsequent meetings you can take up the matter of buying an organ or singing books, or building a chapel or a school room, if you have not these things to start with. Encourage sacrifice for the work, and let the members of this new school understand that their enjoyment and blessing from it will be measured largely by the sacrifice and work they put into it.



CHRISTIAN EDUCATION AND MINISTERIAL RELIEF

Address all Communications to
REV. HENRY H. SWEETS, D. D., SEC'Y.
122 Fourth Ave., Louisville, Ky.

Make all Remittances to
MR. JOHN STITES, TREASURER.
Fifth and Market Streets, Louisville, Ky.

THE EXECUTIVE COMMITTEE OF CHRISTIAN EDUCATION AND MINISTERIAL RELIEF OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES

Is the Agency of the General Assembly for:

1. Holding before the youth of the church the claims of Christ for their life's service, by means of suitable literature, and by sermons and addresses at churches, societies, schools and colleges.

2. Reminding the church of her duty to obey the Master's command: "Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest."

3. Advancing the interests of the Presbyterian schools, colleges, and seminaries of the Presbyteries and Synods within the bounds of the General Assembly.

4. Assisting either by gift or loan worthy young men who need aid in preparing for the ministry of our church, either at home or abroad.

5. Aiding by loans (repaid by service), young men who could not otherwise secure medical training for the foreign mission fields, and young men and young women who need help in preparing for any other branch of that service.

6. Helping by loans (to be repaid in money), poor young men or young women in securing higher education in any of our own Presbyterian Colleges.

7. Arousing the Synods to a deeper sense of responsibility for the Presbyterian students in State Institutions of learning.

8. Providing for the aged and infirm ministers who have worn themselves out with self-denying toil in the mission fields of the church.

9. Assisting the needy widows, and the little, helpless children of deceased ministers.

10. Erecting an Endowment Fund the interest of which is used to help meet the present needs of these enfeebled ministers, needy widows and helpless orphans.

For literature on any of this work, or for further information address The Executive Committee of Christian Education and Ministerial Relief of the Presbyterian Church in the United States, Henry H. Sweets, Secretary, 122 S. Fourth Avenue, Louisville, Ky.

THE ENDOWMENT FUND OF MINISTERIAL RELIEF.

For several years the General Assembly has been calling upon the church

to increase the Endowment Fund of Ministerial Relief to \$500,000.

The Atlanta Assembly declared, "the action of the Assembly requesting \$500,000 for the Endowment Fund of Ministerial Relief, should be continuously kept before the minds of the Church, in view of the great need of such a fund, and in view of the further facts that no time is now set for an offering to this fund, and it is not included in the percentage for the Assembly causes which has been requested for Ministerial Relief."

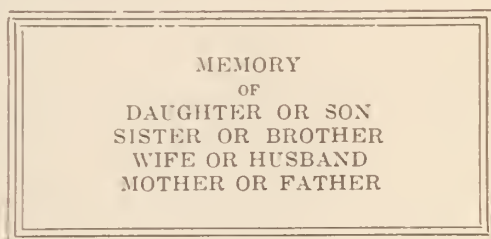
Dr. Hingeley of the Methodist Episcopal Church says: "Endowment not only recognizes obligation as justice rather than charity, but appeals to the giver because his gift is not dissipated by immediate use. As the income only is used a continuous giving to a most worthy object is extended indefinitely. In a sense this extends a phase of the earthly life because the donor's gift continues after death to support what was an object of life interest. It may be said of the veteran preachers: "Their works do follow them." The same is also true of the endowment givers."

The New York Christian Advocate expresses its opinion thus: "One thing seems clear, we must as a Church build up funds which will properly provide for the Veterans. We must have permanently invested funds whose profits

shall go to the purpose of their creation. We must have endowments. Current earnings alone will not make a man rich, and current collections are beggarly dependence for the war-worn heroes of the Cross. We must have a permanent fund, investments that operate to produce income as surely and as silently as gravitation."

We confidently look to our people for a large increase in the Endowment Fund which is now more than \$319,000. We gladly welcome any gifts, either large or small, which should be sent to our Treasurer, John Stites, Fifth and Market Streets, Louisville, Ky.

Better than Marble or Granite to Perpetuate the



is a gift to the Endowment Fund, which will perpetuate forever the name and memory of the loved one for whom it is established, and directly help the old preachers until the end of time.

FRUITFUL OLD AGE.

Dr. Barnes of Stanford University made a list of four hundred of the most noted men of all times of activity and opposite each name placed the name of his greatest life work. The list shows that the finest and best products of a man's life come not before forty, but between sixty and seventy.

Of the world's greatest achievements, thirty-five per cent. were the work of men between sixty and seventy; twenty three per cent. between the ages of seventy and eighty and in the years after the eightieth six per cent.; that is, sixty-four per cent. of the great things

of history were accomplished by men who had passed their sixtieth year. Between fifty and sixty the percentage is twenty-five per cent., and below Dr. Osler's dead line of forty, the negligible quantity of one per cent.

To the credit of young men are two classes of achievement—deeds which require an extreme of physical power, exemplified in the conquests of Alexander, and the beautiful expression of lyric poetry typified by such poets as Shelley and Keats. The fact remains, however, that the best products of life come from man in the full maturity

of his intellectual powers, not from raw and inexperienced youth. This is as it should be.

No arbitrary age limit can be set for one's usefulness. So long as a man retains the use of his faculties, all the

years of labor and study and experience should contribute to his worth and usefulness. The unjust discrimination against gray hairs in our own time does not stand the test of experience.

VETERANS OF THE CROSS.

Tune: St. Catherine, Hymnal Page 415.

V. A. COOPER, D. D.

Church of the living God, arise!
 Your army peoples earth and skies;
 It wages 'gainst hell and sin,
 'Gainst foes without and foes within.
 There is no peace the round world o'er
 Till Christ shall reign from shore to shore.

Your dead, forever with the Lord,
 An angel doth their deeds record:
 But *Veterans* of the *Living Host*,
 Borne down with age at duty's post,
 Worn out with toil not counted loss,
 Come bending low beneath the Cross.

And many a wife, on many a field
 Stayed Moses' hands, bore David's shield;
 Her whole soul to the battle flung,
 Like Mary wept, like Miriam sung;
 And when he fell, how great her loss!
 A widow mourns beneath the Cross.

O Church of God, your Heroes greet
 Who lay their trophies at your feet!
 Let not the *Nation* put to shame
 The gratitude *They* justly claim.
 Their wants relieve, your bounty give
 And make them happy while they live.

NEW LEAFLETS.

The Executive Committee is glad to announce that a number of attractive and helpful new leaflets have now come from the press.

One, "The Duties of the Secretaries of Christian Education and Ministerial Relief in the Woman's Auxiliary," gives specific directions concerning the

duty of the Secretary of the Synodical, of the Presbyterial, and of the local Society. This will meet a long felt want of those occupying this position and will doubtless bring greater efficiency into their work.

Two new leaflets on Christian Education have also been issued. "The College and the Kingdom," by Rev. F. H. Gaines, D. D., President of Agnes Scott College, is a clear and forceful presentation of the power of the Christian College. "What He Left," is "The Story of a Good Investment," by Rev. James E. Clarke, D. D., of Nashville, Tenn.

"A Sacred Trust" is an address by Hon. Frank T. Glasgow, one of the most prominent Virginia jurists, of Lexington, Va. It sets forth the claims of Ministerial Relief upon the hearts and consciences of God's people.

Other leaflets are now in course of preparation and will soon be received from the press.

All of this literature is free for distribution in the churches, Sunday schools and societies, and may be had on application to the Secretary, 122 South Fourth Avenue, Louisville, Ky.

THE CHRISTMAS EXERCISE.

The Presbyterian Church takes little stock in the observance of days and seasons. There is some propriety, however, in turning aside for a period each year in commemorating the birth of the Saviour King.

It has come to be almost the universal practice of our Sunday schools to arrange a special Christmas exercise. Pastors, superintendents, and teachers are at their wits end when they begin to search the market for suggestions for such a service. Many of the exercises that are placed on the market give large place to "Santa Claus" re-sound with "merry bells," or consume the time on other themes of such slight value in comparison with the real meaning of Christmas.

The Executive Committee has prepared an exercise entitled "Carrying the Light." It is an earnest, direct, spiritual appeal to the hearts and consciences of the boys and girls and young men and young women to give their lives to the service of the Saviour.

A sufficient number of copies of this exercise needed for any of our schools will be sent prepaid, free of charge, to any Sunday school or society promising to take an offering for the work of

Christian Education and Ministerial Relief. We are not seeking money primarily but for deeper consecration in the lives of our young people. Let no Sunday School, however small or poor, hesitate to order the exercise.

All of the money received from this offering will be used to help train and equip the Light Bearers who shall scatter the darkness both at home and abroad, or to provide for those who have grown old and feeble in Bringing the Light to others.

A beautiful "Light House" mite box has been prepared which should be ordered at once in order that they may be distributed a few weeks before the service is held. We are also prepared to furnish attractive Christmas envelopes for those who prefer these.

"Carrying the Light" is a suitable exercise for the Sabbath day or it may be used at the regular Christmas entertainment on any other day in the week.

We ask your hearty interest in this endeavor to direct the lives of our youth into paths of devoted service to the Master.

We ask your earnest prayers that God may use this endeavor as a means

of making known to many of our boys His desire that they preach the Gospel at home or abroad, and to a great company of our girls that they give their

lives to mission service in the fields that are "white unto the harvest."

Order from the Secretary, 122 S. Fourth Avenue, Louisville, Ky.

SUGGESTED PROGRAM FOR MEETING ON CHRISTIAN EDUCATION FOR USE IN THE WOMAN'S SOCIETY.

1. Hymn "O Worship the King, all Glorious Above."

2. Prayer—For God's presence and blessing in the meeting.

3. Scriptures—Ephesians 4:13.

4. Hymn "How Precious is the Book Divine."

5. "The Vital Importance of Christian Education." Original Paper, or extracts from "The College and the Kingdom,"* or "The Denominational College a Denominational Necessity."*

6. Prayer—For our Presbyterian schools, colleges and theological seminaries. For all the teachers and the youth gathered in them.

7. Discussion. How can we help the Presbyterian Educational Institutions in our Presbytery and Synod?

(1) In securing much needed funds (See "Our Educational Problems in a Nut Shell"* and "What he Left."*)

(2) In keeping the atmosphere of these institutions thoroughly christian.

(3) In directing our sons and daughters to our own Presbyterian institutions.

8. Prayer—Of thanksgiving for the blessing of God on this work in the past, and entreaty for increased blessing for the future.

9. Closing Hymn "Break Thou the Bread of Life."

*These leaflets may be secured free of cost from the Secretary of Christian Education, Rev. Henry H. Sweets, 122 South 4th Ave., Louisville, Ky.

TO THE PARENT OF THE COLLEGE BOY.

You are sending your boy to college this Fall. Are you sending him to the school of your church, in which the teachers are noble Christian men, or are you sending him to a school of which you know nothing except last year's foot-ball score? What kind of company will he be thrown into? Will he go to a place where the grand old Book is honored or ignored? A Christian father sent two of his sons to a certain university, and to his sorrow they graduated out of the church.

What ideal have you placed before the mind of that boy? Of course, you want him to succeed, to stand at the head of his class, to win the prize. Perhaps, you want him to become a great lawyer, or a leader in society, or a captain of industry. Stop a minute. Is there not one surpassing ideal—Jesus Christ? If you or your son leave Him out of the question, there

will be at best a semblance of success, but no real satisfaction, or grand usefulness.

You are anxious about that boy, his habits, his character. Keep him at home, under your eyes, if you can not trust him. Do not expose him to temptations which he can not endure. Teach him first of all our Lord's word: "Without me ye can do nothing." If he take with him as Guide and Friend the great Teacher he will be safe. If he go this Fall and leaves a great loneliness in the house and in the heart of the mother, let him feel that you are praying for him and expect him not to disappoint her. And do not get out of touch with him. Let the letters, full of old scenes and home-affection, be his weekly or bi-weekly portion. Encourage him to be frank and confidential. He is your boy. God forbid that he should go wrong! *Selected.*



PRAYER—ITS VALUE IN AUXILIARY WORK.

MRS. E. McEWEN.

From the time of Brainerd and Elliot and Carey down to the missionaries of the present day the history of every missionary triumph has been preparation by prayer, and so if we would have greater triumphs and greater successes, there must be first of all more prayer.

Prayer for His servants who cross the seas.
Prayer that His sent ones their Lord may please,

Prayer that prevails, while saints on their knees

Wait on the Lord in prayer.

Wanted more prayer, for a Christless world,
Wanted more prayer, more earnest prayer,
Prayer that Christ's banner be kept unfurl'd,

Wanted, believing prayer.

One difficulty that many leaders find is in getting the different members to take part in prayer.

A word to leaders. Do not leave off asking members to take part in this exercise until the hour of the meeting. Ask them weeks ahead, and if it be a country Auxiliary or Band, where you do not see them often, ask them a month or two ahead. It requires quiet meditation to prepare for public service. If you ask those who have never taken part in this way before, do not make the request before others. It is apt to cause them to refuse, may be in a laughing manner, "Oh, I could not do that." Arrange to meet them alone. You may have to put yourself about to do it, but it pays. They may then, not smilingly, but seriously, tell you they cannot. Tell them not to give you a decided answer then, to wait and speak with their Heavenly Father about it first and then to let you know. "If you want anything of your earthly parents, you would not hesitate to ask, why be afraid to ask God who is more willing to give than we are to ask? You want Him to save those in heathen darkness, to bless His servants who have gone forth in His name? You want Him to increase the usefulness of your Auxiliary or Band? You want Him to use you in His service? Well, just tell Him so, simply." Some such quiet

conversation usually leads to the answer, "I'll try." I have heard young girls in our Band begin thus with a sentence prayer, and later I have heard them pray in a way that brought tears to my eyes and made me almost wonder whence their power, though they themselves were unconscious of it.

To Members. When thus approached by your president, go to your closet, shut the door and tell your Heavenly Father your weakness. Ask Him to open your mouth and fill it with suitable words. As you go about your daily duties, whenever the work or the meeting comes into your mind, lift your heart and continue to ask God to help you. Look up instances of prayer in the Bible, and just before starting for the meeting, again go away by yourself. If you will only thus try I need not tell you the results.

Says the late Dr. Henry Foster of prayer: God has set the power of prayer as one of the chief forces by which He governs this world, so that there is great significance in that requirement, 'Pray always with all manner of prayer and supplication.' While Christ was in the world it is said He could do no mighty works in various places because there was no faith. Then if we remember that faith and prayer are among the forces by which He proposes to work in the world, we are responsible that we put these forces into operation in the place where we are appointed. Let us remember this as one of the greatest privileges given to the Christian. There is nothing like the privilege of prayer.

At the time of the Boxer persecution and subsequent uprisings, our missionaries making their way to the coast under the most trying circumstances, wondered often how they could be so calm and quiet in spirit. They understood why, when on reaching the coast, they received the cablegram, "The whole Church is praying for you." Had we realized at the time how much we were adding to their comfort by the way, would we not have been more faithful than we were? Truly we want more faith in prayer.

(Printed by permission of the Woman's Foreign Missionary Society of the Presbyterian Church, Canada.)



BRIEF ITEMS OF INTEREST.

OUR STANDARD OF EXCELLENCE.

Every wide-awake missionary society among us is anxious to increase its membership and its offerings to Missions. But we all know it takes more than mere wishing to accomplish these results. There must be definite, systematic planning and energetic, pains-taking and persistent work in carrying out their plans if success is to result.

The following suggestions may prove helpful to some of us:

1. Appoint a committee on membership, of which the President is an *ex-officio* member. Put a live, resourceful woman as chairman.

2. This committee should make list of names and addresses of all women in the church not members of society. If the church be a large one, the names should be outlined in card index with addresses. Below the name should be the following information:

What are her objections to Missionary Society?

Who is her best friend?

Once this information is in hand carefully consider each name, trying to find the best avenue of approach to each woman. If the committee decides to approach any one, send them out two by two, not singly. Be politic, tactful, don't emphasize the *duty* of belonging to the society, and so imply a criticism of all outsiders, but speak of the pleasure, the benefit to be had from membership. Make them feel you *need* them. Sometimes it is best to ask them to do something definite to help the next meeting. Think and pray for *each individual* and use plans which apply to each especial case. Don't be discouraged by refusal! Keep right on.

In a similar way we must go about getting the 20 per cent increase in gifts which we want this year. Put the matter *definitely* before the Society. Explain just what you think they ought to do this year and why. After a short, earnest prayer for guidance ask the members to promise a 20 per cent increase over their gifts of last year. After all it only means the woman who gave \$1.00 last year should add 20 per cent to that dollar this year. Less than 2 cents per month! Or the woman who gave five dollars last year should give six this! Less than 10 cents per month increase. Yet if all will carry out this most reasonable request of the Council, next year will see an increase in the gifts of the women of more than \$80,000! All depends on whether the individual members of the Local Societies will each add their 20 per cent.

Put the matter plainly and enthusiastically before your members. You know the cluster of sweet peas that always bring success. Pray—Plan—Push—Persist!

WHAT WILL YOU DO ABOUT IT?

Many societies, churches and individuals are making a systematic study of the immigrant. The delightful material presented to us for this subject is making the work easy and delightful. But what will be the result of your study? Will you be content to simply leave the facts and deplore the conditions and go indifferently on with no attempt to do your part in helping solve the problems of these new Americans?

The successful study class is the one whose members go forth asking "What can we do?" Look around your own locality, your town, your Presbyterian, or your Synodical. See if there is not some needy spot where you can join with others in starting a school for the children of foreigners, a kindergarten, a sewing school, perhaps a class of fathers and mothers for the study of English,—anything that will help them in becoming real Americans and open the way for presenting to them the Gospel of Christ which has made America what it is to-day.

GOOD NEWS FROM FLORIDA.

All will be glad to hear that Florida expects to organize a Synodical in November. This will complete the organization of the Woman's Council, giving us 14 Synodical Presidents as members. The brave and efficient missionary women of Florida have a great problem in meeting the needs of their scattered forces, but they are equal to the need and are doing excellent work through their Presbyterials. Our prayers and good wishes go with them.

OUR WOMEN AT WORK.

Mississippi has gone systematically to work to increase the membership of her Missionary Societies. The first week in October was "membership week" and the officers of the Synodical—led by their most efficient president, and aided by all Presbyterian officers—enlisted all the societies in a general canvass for new members for societies, and for new societies in churches that were without them. Incidentally much good will result from this united effort on the part of these energetic workers.

A BRIEF HISTORY OF MISSIONS.

Dr. James Lewis Howe has recently issued in book form the excellent history which ran

serially last year in the Christian Observer. This will prove interesting reading to all who are interested in Missionary Literature and is an invaluable aid to Mission Study teachers. Send for copy to our Publication Committee, Richmond, Va., 25c. in paper; 50c. in cloth.

A MISSIONARY DINNER.

Dr. H. F. Williams was the genial host at a most interesting dinner given to the foreign missionaries at Montreat during the Foreign Mission conference in August. A long table was attractively spread in the dining room of the Alba Hotel, and 20 foreign missionaries and a few fortunate friends sat down together to a "feast of reason and a flow of soul."

The dinner was followed by three-minute talks from those present in which wit, and pathos mingled with optimistic plans for future work. Every foreign mission country in which we have a station was represented

except Cuba. Each missionary was asked to how many people his station was responsible for taking the Gospel. The total amounted to three and one-half million souls.

BRIEF ITEMS OF INTEREST.

The following is from Mrs. L. W. Curtis in the Gulf States Presbyterian:

The Presbyterial of Fayetteville Presbytery marked its twenty-fifth meeting and made plans for its silver anniversary next year. This Presbyterial has a splendid time-saver and business method in its tabulated report system, and all credits to local societies are given upon the per capita basis. The highest average this year was won by the Fayetteville First Church, which averaged *twenty dollars per member.* This high mark was attained by adopting the Woman's Auxiliary plan. Ask Fayetteville First Church and Fayetteville Presbyterial if they believe in the new plan of woman's work!

WHO ARE THE IMMIGRANTS?

(Black-board Chart for November Missionary Meeting.)

THE WORLD SAYS:

SCUM OF THE EARTH!

WOPS!

DAGOES!

BOHUNKS!

SHEENIES!

THE CHRISTIAN SAYS:

Italians from the land of Dante
and Savonarola.

Greeks with a heritage of art
and literature.

Slaves from the home of John
Huss.

Jews—the race of our Saviour.

All Children of our Heavenly Father are possible heirs of His Salvation.

WHAT IS YOUR DUTY?

FOREIGN MISSIONS

REV. S. H. CHESTER, D. D., EDITOR, 154 Fifth Avenue, North, Nashville, Tenn.

MONTHLY TOPIC—BRAZIL.

OUR discussion of the Monthly Topic for the benefit of our societies and study classes this month is contained in the very interesting letters and communications received from Brazil, appealing to the Executive Committee for help, and the replies of the Committee

to these communications. After twenty years of experience in trying to administer our Foreign work with inadequate resources, one comes at last to feel like saying, "How long, O Lord, how long?" It has been one continuous effort to explain to our seven different Missions why their pathetic



Visit of Secretary of Agriculture of the State of Minas to our School at Lavras, Brazil.



College boys of Lavras.

appeals for the men and means to take care of the fields entrusted to them for cultivation cannot be granted except in a very limited measure. Exception must be made to this remark in the case of two of our Missions, which, during the past four years, have received something like an adequate equipment and reinforcement for their work. But as to the five other heathen countries which we are trying to evangelize it is the same old story so pathetically told in the appeals and the answers to them published in this number of *THE SURVEY*.

Nowhere in all our Foreign Missionary work has the investment made yielded larger and more encouraging returns than in Brazil. If all our foreign missionaries should now retire from that field, leaving the native church to its own resources, it is sufficiently well established to maintain itself and would both live and grow. The aim which we have in all our foreign work, namely, the establishment of a self-governing and self-propagating church, has been to this extent attained in that field. That church, however, as any one reading

the communications from Dr. Henderlite, Dr. Gammon, Mr. Thompson and Mr. Porter Smith will readily see, greatly needs our help, and will need it for some years to come, to carry on the immense evangelistic work which yet remains to be done before protestantism attains the place it ought to attain in that land. Especially will our help be needed in furnishing for the Brazilian church an adequate supply of properly trained and qualified native ministers and leaders. furnished with these, the Presbyterian Church of Brazil, which has already established a Foreign Mission in the mother country of Portugal, will in a few years take its place among the strong and well organized forces that are working together for the evangelization of the world in this generation.

ROMAN CATHOLIC FOREIGN MISSIONS.

The report of the Society for the Propagation of the Faith, which represents the Foreign Missionary work of the Roman Catholic Church in all lands, gives as the total contributions received by the Society for the year 1912, \$1,610,315. The total gifts of the Catholics of the United States were

\$196,013. These figures seem so pitifully small that one can scarcely believe that they are correct. They are taken from a summary of a report of the Society made by the New York Evening Post, which is usually regarded as a very painstaking and accurate journal in matters of this kind. The Board of Foreign Missions of the Presbyterian Church in the U. S. A. alone had a larger income than this. The income of the Church Missionary Society, which represents only the evangelical wing of the Church of England, had several hundred thousand dollars more income than this last year. We have seen statements before calling attention to the meagerness of the Foreign Missionary work of the Romish Church, but we had no idea that the actual work being done was quite so small as this report would indicate.

THINGS CHINESE.

The present situation in China is so disappointing and disheartening that one does not feel disposed to write about it, or even to think of it. The great national hero of a few months ago, Dr. Sun Yat Sen, has been pursuing a course that his best friends find it difficult to reconcile with the idea we had of him only recently. For ourselves we still believe he means well, but it seems to us that he is now showing himself to be woefully lacking in levelheadedness and discretion.

We are far from having given up hope of the Republic of China. We do not believe, however, that this Republic can be established and maintained on the extreme "states' rights" platform which Dr. Sun represents. The United States of America could not be held together on that platform. Still less could the eighteen different provinces of China, in many of which dialects are spoken that are unintelligible to the people of other provinces, be so held together. There can be no difference of opinion as to the absolute

necessity of China's holding together if she is to maintain herself as a great and sovereign nation in the world. The sympathies of the friends of China watching the conflict cannot but be with the administration as against those who are attempting a counter-revolution. We are glad to see that the press despatches indicate the victory of the government forces in their effort to re-establish loyal administration in the seceding cities and provinces.

MISSIONARY DEBTS.

In the September SURVEY we called attention to the debt of \$370,000 which had accumulated upon the work of the Church Missionary Society during the past five years. Recently the leaders and officers of the Church Missionary Society held a conference at Swanwick, England, to which all those that were especially interested in the work of the Society were invited, and at which the question was considered as to what should be done about the debt. It seems that a very large part of the time of the Conference was spent in prayer rather than in the discussion of plans and methods. The final outcome has been that the debt has not only been entirely wiped out, but nearly \$100,000 addition to the permanent income of the Society has been secured. The result is that now, instead of having to consider where retrenchment could be made with the least harm to the work, the officers of the Society are engaged in the much more pleasing task of determining where their increased income can be most profitably invested.

The China Inland Mission also reported for the year 1912, the lowest income received in sixteen years, and the only way a debt was avoided was by postponing missionary furloughs that were due and scaling missionary salaries. But the China Inland Mission also resorted to prayer and called upon God for help, in order that the advance

movements planned by the Society might not be hindered. Relief has come to them in a single gift of \$50,000 from an individual friend and by a legacy of \$250,000 from the estate of the late Wm. W. Borden.

The London Missionary Society closed its last fiscal year with a deficit of about \$150,000. We have not yet

heard of any relief that has come to this Society from this burden, but we trust that they will soon be able to report such a response on the part of their constituency as will give them the same cause of rejoicing and thanksgiving that the China Inland Mission, the Church Missionary Society, and ourselves now have in regard to this matter.

LETTER FROM THE WEST BRAZIL MISSION TO THE EXECUTIVE COMMITTEE.

Dear Brethren in Christ:

WE, missionaries of the West Brazil Mission, most heartily rejoice with you and the whole Church over the lifting of the debt.

The Mission of West Brazil at a called meeting on the 26th of May,

1913, commissioned me to present to you the following respectful and prayerful requests:

Firstly: That the Committee send to this Mission as soon as possible four ordained men to labour with us in the wide territory in which we work.

May this request be supported by some reasons:



Association foot-ball, Lavras, Brazil.

This request has often been made, and as often have we been disappointed by the inability of the Committee to consider it. We believe it can be considered now.

Since we began making this appeal, years ago, our work (we look upon it as ours), in China, has been constantly re-enforced; Korea has received a large contingent of men; Africa has just been re-enforced "en masse." Very nearly all your other missions have received additional workers, (North Brazil, I know has not).

We are in no sense complaining at the distribution. You have sought the guidance of the Spirit, and the whole Church is witness to the providential openings which you have endeavored to enter.

In the meantime, however, West Brazil Mission, which occupies territory over a wide portion of the great States of S. Paulo, of Minas, and of Goyaz, the two former in the first trio of Brazilian States; a section of country which is the richest, and one of the most populous in the nation, has received no aid from you.

During the last twenty years Brazil has grown into a new nation. No countries to which our Church sends missionaries are comparable to it in present importance and promise for the future, except China and Japan.

Throughout all the districts of the land, including the poor North, a new spirit has come into the people, and there is a concerted effort to realize the destiny to which its position and unrivalled natural resources point.

Your West Brazil Mission is in the very center of the intensest activity, of the greatest wealth, of the steadiest government, and the finest educational forces in the land.

The Presbyterian forces at present, as in the past, are on the great lines of railway. These lines up to a few years ago were more or less provincial in character. Within ten years they



Jaboticaba fruit tree, Lavras, Brazil.

have become great national lines, carried forward by the government, and several are to be continental lines, linking with Uruguay, Argentine, and Chile. On this line Mr. Daffin is situated.

This great development is, as I have said, largely materialistic. The spiritual interests of the people have been, during this period, treated as of little importance. It is a time of secular aggrandizement. The Presbyterian Church of Brazil has not grown in its number of ministers, or its contributions in a manner commensurate with this material growth. It has not the men sufficient in the ministry, in seminaries, or in preparation, to do a small part of this work, or to occupy a tithe of the open, and even waiting, fields. This is true of all the churches.

This has been recognized by other churches labouring here, whose position is much the same as ours. The Methodist Church has sent out a number of men. The Northern Presbyterian-



Exhibit of farm products, Lavras Industrial School, Brazil.

ian, has sent out four or five ordained men within three years. The International Committee of the Y. M. C. A. has sent three new men in the past year.

Not only is the supply of men for the present short, but the contributions of the church so far are not sufficient to sustaining what work exists. The Presbytery of S. Paulo, which supports only one man entirely and three partially, barely made both ends meet last year.

The Church can not develop her publication work for lack of means. We find it very difficult to support the modest and small church papers. She can not go on into new fields just beyond the old, for lack of men; she can not advance along the new railroads, for lack of men and means. She can not hold the great cities because they have outgrown her "monohippic" equipment established 30 or 40 years ago.

At present, and for some time to

come, the Missionary is necessary because of the Church's lack of means, and of men.

Besides he is welcome. The Brazilian Church has repeatedly requested that you send more men. The Presbyteries of S. Paulo and Minas have repeatedly expressed their earnest desire for men. We have, no doubt, been remiss in transmitting these appeals, but it has been because we have had no encouragement from you. We do so now. One of your men now working in this mission has received invitations to work in seven districts and widely separated parts of the country, and that within four years.

Another reason for re-enforcing us lies in the work which is actually being accomplished, and the wide fields that are occupied by the four men of this mission. Perhaps there has never been a time so favorable to the preaching of the Gospel, in spite of the opposition which exists. The Presbytery of S. Paulo, occupying the whole of the Eastern and Southern part of the

State has a force of *six* men, missionary and Brazilian, and one licentiate in active work. Two of these are limited to serving one pulpit apiece almost exclusively. The other four have wide fields.

Your men are thus occupied:

Rev. Alva Hardie, living at Descalvado, serves a large number of important towns and large plantations. He is building a church in his home town, and has started a modest sheet to aid his "propaganda." Descalvado requires much more of his time than he can give it. He is the efficient treasurer of the mission, and attends to the business, no small demand on his time. His work is in Minas Presbytery.

Rev. R. D. Daffin, who is now in Itapetininga, has the whole of the Southern section of this State down to Parana. All he can do he is responsible for. Distances cease to count. He is building 2 churches, and reports a general interest and great promise of results. He has at least 4 organized churches under his care, and many outside preaching points.

Rev. Gaston Boyle, Braganca, has the territory extending from about Jundiahy to the State of Minas, and on into that State where he has begun work at two points. Some of this soil is old and barren so to speak, but much of it is fresh to the Gospel. The old and fruitful work on the coast between Santos and Rio State is his. The elder, who for thirty odd years has been the great support there, is moving. This creates a real problem. It is something like the case of the death of an only son, and his mother a widow!

James P. Smith, Ytu (center of the Jesuits of Brazil), has 9 points under his care, which can receive but scanty attention. All the Ribeira River section on the south coast of the State is in his charge. There are four hundred communicants and adherents there, a veritable work of God. The

elder and pastor and evangelist, all in one, has just left for good. There is not a man the Presbytery can place there to fill his place.

This is what your men are attempting. Some men have to ride 800 miles mule-back to visit their field. Mr. C. R. Morton did it frequently; so did Mr. Daffin; so does the pastor there now.

The spiritual results are such as to justify this effort; but they are such as to demand imperatively a greater effort and more serious attention on the part of the mother churches working here.

There is what might be termed a new factor in the case. Rome has waked up! You are beginning to believe so in the United States. In South America the Protestant work has played no small role in arousing her.

A few years ago there was one bishop in this section of the country, now, I believe, the number is eight. Yesterday I saw in one of the state dailies that the diocese of Campinas had 43 men in the seminary, 7 in Rome. Come see the new schools, the new churches, the several new seminaries, one in Campinas, coming into being. We are face to face with something that is not the end of Rome rule in South America. We are entering a different phase. Rome will have to be met on historic, dogmatic, and aesthetic grounds as never before. There is an attempt visible to reform some abuses. All told, Rome is bent on holding South America by a renewed effort, concerted and continuous, with greatly increased forces. She seems to know we are her greatest enemy. Anti-clericalism she does not seem to fear at present. It would do you good to see the special hatred for the Presbyterians and Calvin!

Brethren, if the Brazilian churches are struggling with existing conditions, this new factor will not make her work easier.

The moral and spiritual need is only

greater. Men do not believe in Rome any more. The Eternal moral sanctions are being withdrawn from faith and conduct. This situation is aggravating itself, and is fast becoming chronic. It will now tax the Christian forces to the utmost. What will it be soon? Remember this country is now moving.

"Ye have taken away my gods which I made, and the priest, and ye are gone away: and what have I more? and what is this that ye say unto me, 'What aileth thee?'"

We are convinced that the day has come for a very much more earnest effort than has been possible in the past. If you and the other churches working here are willing to aid the Brazilian church by large and generous support, a new era can be entered upon very soon. If the present inadequate support only is rendered, a great opportunity will be lost.

The great economic and industrial

change warrants a commensurate endeavor on our part. Any other is pitifully inadequate.

If the work is to go on at all, it deserves full support. Longstreet's whole corps joined Jackson at Second Manassas. Jackson's whole corps was used to turn Hooker's right. Pickett was not supported, nor was Gordon at Khartum—the Gordon College there now, they say is Mohammedan.

Our request has no riders. We ask just now,—(later we shall need more) for four men. This mission is doing purely evangelistic work, and does not require teachers, physicians, nurses, hospitals, dispensaries, colleges, schools, managers, mechanics, etc., so necessary in other fields. Perhaps the temporary check in Mexico may be turned to good in Brazil. We know of your great effort to secure funds for the Latin work, and we present this as our formal request at this time.

REPLY OF THE EXECUTIVE COMMITTEE TO THE WEST BRAZIL MISSION.

REV. JAS. PORTER SMITH, SECRETARY, YTU, E. DE SAO PAULO, BRAZIL.

Dear Brother:

THE communication of the West Brazil Mission which you were instructed at your meeting on the 26th of May, to present to the Executive Committee, calling for the reinforcement of your Mission by four ordained missionaries, and giving the reasons therefor, was presented to our Committee at its meeting today, and I am instructed to send you the following reply:

1. The Committee fully recognizes the claim of your field to all the help which we could possibly send you at the present time, both on account of the intrinsic importance of your field,

and on account of the fact that, for several years past, you have received no such reinforcement as the necessities of your work demanded. We desire to assure you of our appreciation of the importance of your field, however much appearances might seem to indicate that such appreciation has been lacking. We would also assure you of our desire and purpose to send you the reinforcements asked for at the earliest possible day. Our deep regret is that we shall not be able to send you this help until present conditions affecting our ability to send them have been changed. We are using all the means and agencies at our disposal to bring about this change, and we ask

you to pray earnestly with us for God's blessing upon the efforts that are being made, and for such an outpouring of His Holy Spirit on the Church as will make it easy and delightful for the Church to do in this matter what will otherwise remain impossible.

2. At present there are no applicants for appointment before the Committee who have indicated Brazil as the field of their choice. If our financial condition were such, however, as would make it possible to appeal for volunteers for this work with the assurance that they could be sent out immediately, we feel sure there would be those in the present year's senior classes of our seminaries who would respond to such an appeal. As to the financial side of the question, we are, as you doubtless know, under instruction from the General Assembly to send out no new missionaries to any field except those whose entire support, including outfit and travel to the field, has been provided by contributions made over and above all previous gifts or pledges of the contributors. The Committee fully approves the wisdom of this requirement, for our experience of the embarrassment and hindrance to our whole work caused by any debt upon our treasury teaches us that any policy for which we as a Committee are responsible that would involve the peril of another debt would be inexcusable.

So long, however, as it remains necessary to carry on our work under this condition, the process of reinforcing our Missions and supplying their need

of equipment must necessarily be dishearteningly slow.

There are also conditions of depression and uncertainty in the business world that are likely to continue for several months at least and which, while they do continue will make it more than ordinarily difficult for us to raise the funds to carry on our work.

All these things, however, are in the hand of God and He can change them as He will. The king's heart and the hearts of the people are also in His hand, and He can turn them whithersoever He will. The cause in which we are enlisted is His cause, and when we have done what we can in working at the task entrusted to us, responsibility for the result is no longer ours, but His. We are encouraged by the fact that many times in the past, when the days were dark and the prospect before us discouraging, He has interposed in unexpected ways for our deliverance and help. A notable instance of this was the success which He gave to our effort to pay off our Foreign Mission debt during the past year. Let us look to Him now in humble confidence, earnestly striving to do the utmost we can with the resources which He has placed in our hands, and He will not fail in due time to thrust forth the laborers that are so greatly needed to reap the waiting harvest in your field, and in all our fields.

Very cordially and fraternally yours,
EXECUTIVE COMMITTEE
FOREIGN MISSIONS.

S. H. CHESTER,
Secretary.

LETTER TO THE EXECUTIVE COMMITTEE FROM THE NORTH BRAZIL MISSION.

Dear Brethren:

THE Committee of Evangelization of the Presbytery of Pernambuco respectfully submit the following to your earnest and prayerful consideration:

In the providence of God, and through the instrumentality of the Executive Committee of Foreign Missions, the gospel work in North Brazil, started in 1873 by your first Missionary, Dr. J. Rockwell Smith, has developed into



Two Brazilian ministers who were graduates of the Lavras school and the Campinas Seminary. The one with the moustache is Rev. Americo Menezes and the other is Rev. Theodomiro Emerich, Evangelist in the Campinas field.

a presbytery of more than twenty-two hundred members of the Church, in a territory comprising nine states. Sixteen natives have entered the ministry; four of these have gone to their reward, four have withdrawn from the Presbytery, one is our General Assembly's foreign Missionary to Portugal; the remaining seven are now in active service within the bounds of the Presbytery. Ten Church buildings have been erected and paid for, and one is now under construction.

These facts seem to us to show that the Missionaries sent to this field and the money invested in the work, have not been in vain. But the Presbytery, in its last meeting, while rejoicing with the good news from every part of the field, was brought, face to face, with a serious crisis. The urgent appeal from several important points for men to look after the work already existing, not to mention new places, had to be met with a negative for the lack of men and means. Members of the Presbytery have noticed with a sad heart that the number of Missionaries has gradually decreased. Messrs. Wardlaw and Womeldorf withdrew from the work, and Dr. Baird was taken from us. Now there are only four ordained Missionaries on the field.

In view of all this, Presbytery instructed the Committee of Evangelization to make every effort to supply the vacancies, and not let the work, that has cost so much, go down.

We, therefore, as men in charge of a great work and with a heavy weight upon us, add our request to that of the Mission, that two more ordained men, at least, be sent out, as soon as possible, to the Mission of North Brazil.

Your Missionaries on the field are no longer young, and we cannot count upon their help for many more years. And we believe that two more men, at least, should come and prepare themselves, acquiring the language and getting acquainted with the work, so as to take the places of any who may have to withdraw.

We earnestly beg you not to think that this work is far enough advanced to dispense with the co-operation of the Executive Committee. Much has been done, and we are making an extreme effort to work up to self-support. Four of the seven native ministers are now supported by the churches they serve. But care should be taken to avoid a crash by the withdrawal of your aid too soon.

In the name of Presbytery and in the name of the thousands who have accepted Christ through the instrumen-



Candidates for the ministry, Lavras, Brazil.

talities of the Southern Presbyterian Church, we thank you for all you have done for us.

You have our prayers for the success of your great and glorious work.

Respectfully submitted by

Your brethren in Christ,

W. M. THOMPSON,

B. MARINKO,

W. C. PORTER,

A. ALMEIDA,

CHRISTIANO PEDEATO,

Committee of Evangelization.

Recife, Aug. 4, 1913.

ANSWER TO THE NORTH BRAZIL MISSION.

Rev. W. M. Thompson, *Secretary.*

Garanhuns, E. de Pernambuco,

Brazil.

Dear Brother:

THE communication from your Mission dated August 4th was presented to the Executive Committee at our meeting today, and was listened to with the deepest interest and sympathy by every member present.

We are sending you the enclosed copy of our reply to a similar communication from the West Brazil Mission, which it seems to us, applies to your case exactly as it does to theirs.

The Committee feels, however, that some expression is due to your Mission of the wonder that we feel on account of the remarkable results of your work, when we consider the smallness of your missionary force and the total lack of any material equipment which the Committee has ever provided for your work. Sometimes we read with astonishment of the results accomplished by the labors of individual missionaries who have been specially gifted of God for their work, like the two McKays, one of Formosa and the other of Uganda,

and like Dr. Paton of the South Sea Islands. When we think of the vast territory that has been reached with the gospel through the labors of our missionaries in Northern Brazil, and how many native ministers they have trained and put into the work, and how many self-supporting churches they have built and established, and how many souls they have gathered into the kingdom, while we have never been able to furnish them with a school building, a hospital, or even a missionary dwelling, we are constrained to believe that the men of your Mission have been men of the type mentioned above.

We trust that the necessity will not always be upon us as it is now, to turn a deaf ear to your entreaty for help. We are publishing your appeal to the Church, with the hope that it may find its way to willing and generous hearts, whose response will speedily place the Committee in a position to give you all and more than you are asking for in this appeal.

Very cordially and fraternally yours,

EXECUTIVE COMMITTEE

FOREIGN MISSIONS.

S. H. CHESTER,

Secretary.

BRAZIL'S WANT COLUMN.

REV. S. R. GAMMON, D. D.

I. WANTED—MISSIONARY EVANGELISTS. The first need of a missionary enterprise in its initial stages is for active evangelists, and this need continues to be felt more or less urgently until the final stages of the enterprise have been reached. Here and now, I would voice Brazil's call, and especially the call of East Brazil for more consecrated and aggressive missionary evangelists.

II. WANTED—EVANGELICAL LITERATURE. I think missionaries in all fields will bear me out in emphasizing the incalculable value of suitable, well selected and well prepared religious literature in the winning of the ungodly, and in the instruction and edification of the Christian community. The dearth of such literature in Brazil is distressing; and both missionaries and native workers feel the need of it. Bible Christianity is based on an intelligent understanding of the Holy Scriptures; and its growth in the hearts of believers is mightily hastened by an interesting, instructive literature that breathes the spirit of the Gospel, and furnishes food for the various stages of spiritual life and development, as well as for those of varying degrees of intellectual advancement.

III. WANTED—TRAINED LEADERS FOR THE NATIVE CHURCH, and this, it seems to me, is, at this time, the supreme need in Brazil. To meet the two wants first noted—evangelists and literature—in any full and adequate sense, is impossible without a corps of well trained native leaders in the various departments of Church life. It is a truism in all Christian work that he who puts ten men to work is the most successful worker; and it is one of the commonplaces of missionary policy to recognize that the great and final work of a na-

tion's evangelization must be done by natives and not by foreigners.

And let it be clearly noted and strongly emphasized here that what is wanted is not merely *leaders*, but *trained leaders*, men of vision who can see the needs of the national life and meet the needs of Church and State. An incompetent, narrow-minded leadership by men of distorted vision often does more harm than good; and now when the problems of laying the foundations and establishing the norms of Church life confront the nascent Church, and when the gravest problems of social and political life are before the nation, broad-minded, well trained men are wanted.

And let it be noted again, that, for the Church, well trained leaders are wanted both for *pulpit* and *pew*. Woe to the Church when an ignorant ministry must serve intelligent congregations; but only less unfortunate will be the Church when a well trained ministry leads an ignorant laity. In the first instance, lack of respect, lack of reverence and skepticism will characterize the *pew*; in the second case, a spirit of arrogant priestcraft will possess the *pulpit*. The conditions in Brazil at the present call loudly for trained leadership both in *pulpit* and *pew*.

Had the problem of providing this trained leadership occupied the attention of the workers twenty years ago in such a way as to find a wise solution, the interests of Evangelical Christianity in Brazil to-day would be far in advance of the present status and the evangelization of the land would have been hastened by from ten to twenty years. The trained men of the Protestant Church in Brazil to-day, occupy positions and wield an influence out of all proportion to their number or relative intellectual power. The

character begotten in them by the influence of the gospel has placed them in a rank more or less apart. What has been done, is only a faint suggestion of what might have been accomplished in the past, and of what should be done in the future.

While unwilling to neglect the evangelistic and the literary sides of mission work, the East Brazil Mission is, at this time, bending its energies to the solution of the problem of providing a corps of trained leaders for the Brazilian Church. Schools have been founded at Lavras for both sexes, schools that provide for the training of youth in the ordinary disciplines necessary to entrance into professional schools; and this training is given under positive Christian influence. The effort is made to bring the gospel truth to bear on the lives of the pupils, and to send these young men and young women out trained both in mind and in spirit.

At this point a serious difficulty confronts us. To serve its purpose in training the youth of the Church, this school must place its advantages within reach of a large number of the sons and daughters of the Church. But as these young people mostly come from homes of comparative poverty, it becomes absolutely necessary to work out some scheme of self-help. It must be made possible for boys and girls to work their way through college, and so to get an education.

During the current school year we have enrolled in the Lavras Schools nearly *three hundred pupils*, more than

half of them being boarding pupils. Of this number, more than twenty-five per cent. are doing work of some kind to pay part of the expenses of their education. This plan has been in operation for ten years, and every one of our students who has taken up active Christian work after completing his course of study has been of the number of those educated on the principle of self-help.

To solve this problem adequately, our present equipment is entirely insufficient. I suppose our Lavras equipment is fully equal to that of any other of the educational institutions of our Church on mission fields; but as compared with the equipment of schools of other boards doing similar work in the great fields of the Orient-China, India, Turkey, etc., or compared with what it should be to solve our problem fully, our equipment is pitifully insufficient.

As we approach the month of November, when the thoughts, sympathies and prayers of the Church, will be turned to Brazil I wish, as one who has been for twenty-four years engaged in this work, as one who is devoting his life's energies to the study and solution of this supreme problem of providing trained leadership for the Church in Brazil, to lay Brazil's needs and Brazil's claims upon the heart and conscience of God's people, and ask that the youth of the Church will consecrate their life and the people of the Church their wealth to supplying the wants of needy and neglected Brazil.

Rural Retreat. Va., Sept. 9, 1913.

HOW THE GOOD WORK GOES ON AT MOKPO.

REV. P. B. HILL.

IT IS beautiful here today. The morning air is cool and the birds are chirping and singing just as they are in the dear old Southland. To the West Yudal San, our mountain

lifts his majestic head towering like some great giant, grim, but good. Soon he will give his coat of ripening barley to feed the hungry masses that live, suffering, striving, sinning at his feet.

To the East the tide comes in. Already it has covered the black and slimy mud and makes us think how God for Jesus' sake has hid from his eye, forever, the loathsome, noisome, awful sinful things of our life; and how His truth as it covers this land makes the lives of the people it touches as bright and beautiful as the water that sparkles in the sunlight of this glorious June morning. From the South comes the hum of industry. The busy wharf, boats, merchandise shipping are there. The thick black smoke floating from a few towering smokestacks is flung like battle flags. This is the skirmish line of material development, of Western civilization. If by the grace of God we may diligently work while you richly give and duly pray and so unitedly push the spiritual development of this people so that it shall predominate it will be well, but—

"Ill fares the land to hastening ills
a prey

Where wealth accumulates and
men decay."

This is the day of opportunity in this land. Recent information from various sections of the peninsula and the islands shows that the apparent lethargy of the past few years is giving place to an era of genuine interest, deeper rooted and more general than ever before. In our own field, despite the failure of crops in many of the

islands, there has been a marvelous sale of Bibles, Gospels and tracts. There is a deepening process going on in the lives of believers and a lively interest among many unbelievers.

Recently a heathen man of some wealth offered to lend money without interest to as many of the bystanders as wished to buy a Gospel or Bible from one of the colporteurs. On a recent Sunday in Mokpo church there were over five hundred people at the morning service and approximately eight hundred children gathered in the five heathen Sunday schools of Mokpo.

As I write there comes from the road the plaintive cry of a little child. There is a depth of pathos in it that you can never sound, for God only knows the condition of women and



Mrs. P. B. Hill and her two boys, John and Samuel. On Mrs. Hill's right stands Mr. Hill's language teacher. Mokpo, Korea.



Korean Chicken Merchant.

children in this and every heathen land. Women who read this thank God daily that your lot was to be born and reared where the influence of the cross is felt.

The name for a widow is "an ownerless person" and this tells its own pa-

thetic story. Every woman suffers in heathendom. I know a sweet-faced little woman who suffers daily, but through it all carries the light of Christ's presence in her face. I know another who was commanded by her husband to burn her Bible and when she refused was beaten so brutally that she had to receive medical treatment. She is more zealous today than ever. Drunkenness, greed, theft, lying, vice things too horrible to mention are here like a great festering sore at the heart of the nation.

If ever these things are changed only the infinite power that characterizes the religion of Jesus Christ will do it.

To meet the needs of this land each of our five stations has its evangelistic, educational and medical work. The medical work at Mokpo has been in charge of Dr. Oh, who rendered valuable service not only by his professional work, but also by his excellent influence and service among the Koreans. Since May when Dr. Oh was moved to the medical college at Seoul, Dr. Leadingham has been in charge, and



Korean Water Carrier. Notice Standard Oil tins.

the fact that up to July 1st he has treated some 2,300 patients tells its own story. In the dispensary only Christians are employed and while the patients are waiting their turn the claims of the Saviour are presented by two native evangelists, one man and one woman. Miss Lillie Lathrop, our nurse, is much beloved by all.

The educational work consisting of the boys' and the girls' schools has been under the direction of Mr. and Mrs. Nisbet, respectively. The past session enrolled about sixty pupils in the boys' school and fifty-five in the primary department and twenty-five in the grammar grade of the girls' school. These girls do their own cooking, washing, ironing, sewing and are taught thus to fill nobly their places in the Korean homes of the future. Mrs. Hill has taught the senior class embroidery two afternoons each week and each morning during the summer has taught English to two promising young women graduates. I have held two weekly English classes for Japanese



Korean saw-mill. The only kind they have.



Korean Burden Carrier.

and have had in the two classes about forty young men. To say that Miss McMurphy is expected to take charge of the girls' school in the fall predicts

the efficient continuation of this work.

The evangelistic work is done by Miss Martin and Messrs. Nisbet and McCallie. Mr. Nisbet reports fifty-three baptisms and fifty-one admitted to the catechumenate during the spring. Mr. McCallie who has charge of the island work reports upwards of a hundred received under each head.

Miss Martin has labored in the country holding classes, etc., with the women and has met with the success that her love, self-sacrifice and zeal deserve. In addition to our foreign force there are native helpers and col-porteurs, who are going from church to church encouraging the church leaders, preaching, doing personal work and selling Gospels, tracts, etc.

The local work at Mokpo is under Pastor Yoon, a native preacher, and is in a flourishing condition. The five Sunday schools for heathen children are steadily growing in number and efficiency. And we praise God for the open door and open heart in this land.

Mokpo, Korea.

NEWS FROM CHUNJU.

REV. S. DWIGHT WINN.

My Dear Dr. Chester:

I AM SENDING by this mail some kodak pictures which may be of use for the November "SURVEY."

I wish I had one of our new home which is just completed. It is a very attractive and conveniently arranged house. My sister and I are heartily glad to be "at home" again, and to be



The Book Room at Chunju, Korea.

ready to entertain our share of Annual Meeting guests who will begin to arrive in a few days.

A new feature of the meeting this year will be a series of special sermons which Mr. Hill will preach for us. That's one thing we hunger for out here—the preaching of the Gospel in our own tongue. So we are looking forward to a time of real refreshment and spiritual blessing.

The members of our station have kept fairly well during this heated term. Mr. McEachern, of Kunsan, who has been ill with typhoid fever is reported much improved.

Our station has had the pleasure recently of having as guests Misses Sue and Jessie Hall and Miss Nell Sprunt of our China Mission.

Chunju, Korea.



The base-ball game at Pyeng-Yang, Korea, between the Japanese school teachers of Pyeng-Yang and the visiting missionaries during language class 1912. Union Theological Seminary Building in the back ground.

A WORD FROM CUBA.

PROF. E. R. SIMS.

WE are mighty glad to be back in Cuba again after an absence of two and a half months. We enjoyed our stay in the States and I especially enjoyed my work in the University of Texas, but we have long since looked upon Cuba as our home and are not satisfied very long away from it.

We arrived in Cardenas Monday night, and Tuesday night I was on my way with Mr. Wharton to visit Caibarien, which is to be our future home. We are now busy packing so as to be ready to move next week.

We have a wonderful opportunity in Caibarien, especially if we are able to take hold of the school proposition that we believe is going to be offered us. There is no school in the town and the people are begging for one. In Remedios, a neighboring town, ground for building has virtually been offered

us free if we will put in a first-class school. I think the same thing will be done in Caibarien when they know of it and if anything can be assured them in turn about when we can go to building. In the radius of 40 miles there are about a dozen towns of from three to five thousand inhabitants and no schools. These could be easily reached if we could have a boarding department. It would be no trouble to have an attendance of 250 or 300 in two years if we could accommodate them. We are going to have a good attendance without it but we are never satisfied without the best. We hope the Committee is going to be in position to help us within the next year.

All of us are planning an unusual amount of work for this fall and winter. And hope that the results will justify the efforts.

Cardenas.

PRAYER ON BEHALF OF CHINA SUGGESTED BY PRESENT CONDITIONS.

I Timothy II, vs. 1-3.

A FAREWELL MESSAGE TO THE CHURCH, FROM REV. GEORGE HUDSON.

IN THE THIRD VERSE of this chapter we are told that prayer is good and acceptable in the sight of God, who would have all men to be saved and come to the knowledge of the truth. Prayer is quite commonly regarded as a means of overcoming God's reluctance to bless. Far from this being the case, it is a taking-hold of His willingness. He is only too anxious to grant our prayers. We are not straitened in Him, but in ourselves. Then, much of our prayer fails of efficacy because we pray in too narrow limits. The two first verses of the chapter teach us how wide should be the horizon of our prayers. We are told that it is our duty to offer supplications, prayers, intercessions and thanksgivings for all men; for our country and its rulers; for all the rulers of the world; for all who are in authority, and for all heathen people. Christian people ought to recognize that the greatest dynamic in the world is prayer. It has been well said that, "It moves the arm that moves the world." Perhaps we hesitate to pray sometimes, because if our prayers are to realize their object, they must first involve us in intense suffering. Everything that is worth while costs. This fact is illustrated in the 8th chapter in the Book of Revelation. When the prayers of the Saints went up before God, the Angel that stood over the Altar, having a golden censer, took the censer and filled it with the fire of the Altar, and cast it upon the earth, "And there followed thunderings, and voices, and lightnings and an earthquake."

The first effect of the prayers of the Saints was to bring apparent disaster

upon the world, but this was only the prelude to greater blessings, and such is always the case. If we suffer, we reign with Him. If we are willing to pay the price, God will make us a blessing to the world. But we wish to apply the principles stated above more specifically to the case in hand, which is that of China, and the writer would like to suggest some lines along which prayer should be made for that country at the present time.

First.—God's people should pray that special grace and wisdom may be given to China's rulers in the settlement of the problems before them. It is a grave and difficult situation that they are called upon to face. Almost without warning the welfare and destiny of 426 millions of souls are placed in their hands. A change of attitude on the part of the Chinese people must have a wide-spread effect upon the world at large, but especially upon the countries of Asia. What is the task before the Chinese rulers at the present moment?

1.—They are called upon to effect an entire change of the constitution. China for two thousand years has been governed according to the canons of Confucius. The government has been Monarchical in form, and in a large measure Autocratic in principle. Now the Chinese people have declared themselves in favor of a Republic, and a provisional president has been placed in power, and a National Assembly elected, charged with the task of forming a constitution, suitable to the changed conditions. One can hardly conceive of a more difficult task for

men who are for the most part entirely inexperienced in political affairs.

2.—An entire revision of the system of jurisprudence and civil administration. The less said about the forms under which justice, or rather injustice, has been administered up to the present in China, the better. Corruption and bribery have reigned supreme in China's law courts. To go to law in China has, indeed, been a throwing of good money after bad. Accused persons have been tortured before conviction in order to extort conviction of crime. Witnesses have also been dealt with in the same way to obtain evidence. The forms of punishment meted out for actual crime do not bear description; and nothing could be more dreadful than the prisons of China. Now China proposes to reform all this; and to mould her courts after Western models. But the number of men who know anything, even theoretically, about the principles and practice of justice in Occidental nations is very few, and nothing like sufficient to meet initial needs.

3.—The adjustment of foreign relations. Here again China's rulers have before them a problem of especial difficulty and danger. The unfortunate thing is that the European powers are not seeking to help and sustain China, and assist her along the path of reform, but merely wish to exploit her. In times past European diplomats have calmly confessed that the only object of intercourse with China was to make as much as possible out of her for the benefit of their own nations, and recent dealings go far to show that they are still governed by this infamous motive.

The negotiations with England in regard to the opium traffic are an illustration of this point. It has only been in a very niggardly manner, and when for very shame she could not withhold them any longer, that any concessions have been made to China by that great Christian nation.

In the negotiations for the loan just concluded, a like spirit was displayed by the five nations concerned. It was only after the most humiliating terms had been imposed that eventually a loan was granted, although China offered the best kind of security, and has always been known to be faithful in paying her obligations, and also paid a high rate of interest.

Russia seems determined to rob China of Mongolia. Then, it is said, in order to preserve the balance of power, Great Britain must be allowed to take possession of Tibet. Japan, Germany and France will, of course, seek compensation in other directions at the expense of China. Here we have all the elements for an upheaval, and it will only be by the exercise of the greatest care on the part of the Chinese statesmen that an outbreak will be avoided. The Chinese have developed a very high degree of patriotism, and they are determined that their country shall not be subjected to the exactions of European nations any longer.

4.—In the matter of the opium question, China needs our prayers in a very special manner. The World's history does not afford another example equal to that which China is giving to us at this time in regard to this matter. Chinese statesmen and people have always taken high moral ground in respect to this question. They have always been willing to sacrifice revenue for righteousness. They were never willing to legalize the import of what Lord Morley rightfully calls "this horrible drug," and submitted to it only at the point of the bayonet. They have been making a gallant effort to suppress the growth of the opium poppy within their bounds since 1906, when the treaty looking to the cessation of the export from India was made with Great Britain. So far in advance of her engagements has China been, that today immense quantities of Indian opium are stored in Shanghai,

and are absolutely unsalable. The opium merchants are making desperate efforts to obtain compensation for their losses from the Chinese government. It is to be hoped that this monstrous injustice will never be perpetrated.

Second.—For special grace and wisdom to be given the missionaries that they may know how to deal with the present situation. We cannot but recall the fact, that in the early days of Roman Catholic Missions, the attempts made by the Missionaries of that Church to grasp political power engendered suspicions in the minds of the Chinese, which have never been wholly eradicated. Until recently the very general impression prevailed that the missionaries of all denominations were the advance agents of their respective governments, and that they were spies who had come to view the nakedness of the land, and prepare the way for China to be swallowed up by the Western powers. At the present time the authorities are very friendly to the missionary body. There is no reason to doubt that this friendliness is sincere. The men at present in power are, many of them, from the Christian constituency. They have a liberal appreciation of the benefits which Christianity has brought to their country, but it should be remembered that there is still a large proportion of the old element in the governing body; that China is still, in fact, a heathen nation; and that there is a liability of the present friendliness being modified in a very short time. Christianity is so uncompromising that it demands absolute surrender of heart and life. When the Chinese rulers come to know that the temporal benefits are only a very small and negligible part of the Christian propaganda, it may lead to a change of attitude on their part towards the Christian movement. There is danger that, in order to preserve the friendship of the powers that be, the missionaries may be tempted into some kind

of a compromise. There have been some indications of this in other directions already. May grace be given to all of the Ambassadors of the churches in China to realize that there is nothing to be gained, and everything to be lost by in any way modifying our message to suit the susceptibilities of the ruling classes. Then we have need to pray that the Gospel may continue to be proclaimed in all of its original purity. There are those who handle the word of God craftily, and do not, by manifestation of the truth commend themselves and their doctrine to their hearers. We know that in our own country a Gospel, which is not a Gospel is frequently preached. We are aware that the new theology has made sad havoc with the faith of a great many; that the radical criticism has destroyed the confidence of a large number of people in the authority and inspiration of the word of God. Representatives of this class of thinkers are not absent from the ranks of the missionaries in China. We may well pray that their numbers may be so restricted, and their influence so small as not to affect the belief of the large numbers who are flocking to the Christian church at this time.

Again, the present is a period of transition in the relations of the missionary to the native church. Up to now the missionaries have been obliged by the force of circumstances to act in large measure as if they held the office of Bishop in the Episcopal sense. We have been training the Chinese Christians, and especially the leaders in the church to undertake the responsibility of self-government. It has always been our desire that, at the earliest possible moment, entire authority should be handed over to the Chinese church, to which it rightly belongs, but the transition period is always the dangerous one. There is a risk of the missionary being in advance of the capacity of the church, and so putting upon

it a burden that it is not able to bear. There is the other risk of his being entirely behind the times, and not recognizing the capacity which the converts have developed, and so give rise to jealousy on their part, and the suspicion that we are attempting to lord it over the heritage of Christ, and are not actuated by the motive only of helping their faith. We must recognize that they must increase, and we must decrease, and pray God to give us grace that this may be done without friction or misunderstanding on either side.

Third.—For special grace and wisdom to be given to the Chinese church that it may have knowledge of the times, to know what it ought to do. The ultimate responsibility for the evangelization of a country must rest, not upon the foreign missionary, but upon the church native to the land. The planting comes from without; the growth must come from within. There has, perhaps, in the past been too great a tendency for the Chinese church to rely upon the missionary for initiative and aggressive effort. We are glad to see signs of this dependence coming to an end. God is raising up men from the ranks of the Chinese themselves, who are proving themselves amply fitted to undertake the task of leading the Chinese Christians in the work of conquering China for Christ. It is an unparalleled opportunity that is offered to the Christian army in China now. There is a certain eagerness to hear the Gospel, which we have never experienced before. There is a certain open-mindedness on the part of the people heretofore unknown. There is a spirit of inquiry, which is very helpful and encouraging to the Christian preacher in his proclamation of the Gospel. Cities which have hitherto been proof against the most earnest efforts are opening their gates, and places which have been thought to be Gospel-hardened are giving ample proof that the

spirit of God has descended upon the valley of dry bones, and has breathed life into them. O! that our Chinese brethren may realize that they have come to the kingdom for such a time as this, and that earnest effort on their part will in the near future result in such a harvest of souls as shall cause a wave of rejoicing to sweep over heaven itself.

Fourth.—For special grace and wisdom to be given to the Christian churches of America and Great Britain that they may rise to the full measure of their present opportunity to plant the church in every part of China. We have shown, under the previous head, that the responsibility for the propagation of the Gospel in their own country rests upon the Chinese. The responsibility for the planting of the Gospel rests upon us, who have enjoyed its privileges and benefits for so many centuries. It is hard to conceive how great our guilt will be if we do not respond to the call for service in China, which our Lord now issues to us. Then, the danger of delay, and neglect of the present opportunity can hardly be over-estimated. Twice before the gates of China have been thrown open to the army of the living God, and she has not been ready for the battle. Between fifty and sixty years ago, after the suppression of the Taiping Rebellion by the forces under Chinese Gordon, every city and town in the fourteen provinces devastated by the rebellion would probably have admitted the heralds of the cross. But the Christian church did not have the men and women ready for this unique opportunity. It passed away. The gates were closed, and for years one of the most difficult and dangerous tasks that could be undertaken was to attempt to gain a foothold in one of these cities or towns. The few that were entered, were won in the teeth of the bitterest and most persistent opposition,

and often only after life had been sacrificed in the effort.

At the close of the Boxer movement, twelve years ago, a similar opportunity was given to the Christian church. The missionaries then in China urged upon their home constituency with all their power the imperative necessity of sending large numbers of missionaries to that land immediately. The church did not respond. The gates were closed again. Opposition to the Gospel once more crystalized, and determined efforts began to be made by the reactionary forces in China even to dispossess the missionaries of the property that they held in the name of the church, and to oust them from the Empire altogether. The revolution put an end to these attempts, and the gates are flung wider open than ever. What shall we say if once more we refuse to go to the help of the Lord against the Mighty?

At the end of the Boxer troubles Sir Robert Hart, the great Irishman who served China so faithfully for between fifty and sixty years, broke the long silence which he had imposed upon himself up to then, and in articles which were published, both in Great Britain and America, and very widely circulated, expressed his opinion as to what would be the best method of solving the difficulties of intercourse between China and foreign nations. We had become familiar by that time with the term invented by the German Emperor, "The Yellow Peril." Numbers of people dreaded lest China should become a great military power, and start out with a career of conquest and devastation of the European nations. It was pointed out that she could maintain an army of 50 millions in the field much more cheaply than one-fifth of their number could be maintained by European powers. It was shown that, under proper leadership, the Chinese made excellent soldiers, and that, though the Chinese were averse to war,

yet, when compelled to engage in it, they displayed the greatest bravery. Sir Robert admitted that there was some foundation for these fears, and then went on to show how "The Yellow Peril" could be converted into a golden opportunity. He said in effect that the solution of the problem lay with the Christian churches. He told us that the way to avert the perils that we feared, was to Christianize China to her utmost bounds, and he urged the Christian churches of Great Britain and America to undertake this task in a manner commensurate with its importance. This great man passed away only last year. His advice comes to us today with added emphasis. The last year or so of his life was largely spent in advocating the claims of China among the churches of Great Britain and Ireland. He also expressed himself confident that the Chinese would respond to the appeal of the Gospel, and that this only could effect the regeneration of this great nation.

The writer of these lines would like to make a special appeal to our own beloved church. God, in His providence, has withdrawn him from the work in China, and so far as human foresight can determine, before these lines are in print, he will, in all probability, have been called to his eternal home. He would like to testify to the young men and the young women of our church that there is no joy equal to the joy of proclaiming the Gospel to the heathen; that there is no work which yields such abundant satisfaction; and no work which is more fruitful.

If this little article only has the effect of deepening the interest of all God's people in bringing the light of the Gospel of Christ to the darkened millions of China; if it only causes some who have been hesitating to give themselves to this great work, his happiness will be enhanced, and he will feel that it has not been written in vain.

O! That the Lord of the Harvest may send down His spirit in mighty power upon His whole church! May all who name the name of Christ hear, and respond to the trumpet call to service, not only in China, but everywhere where Christ is unknown, and God is not honored. O! may the time speedily come when the knowledge of the Lord shall cover the face of the whole earth, even as the waters of the great deep! and when, throughout the Universe shall be heard the pean of praise ascending on high: "The kingdoms of this world are become the kingdom of

our Lord and of His Christ, and He shall reign forever and ever." Even so, Lord Jesus, come quickly and take to Thyself Thy great power and reign over a regenerated world!

"Miss not the occasion, by the forelock take

That subtle power, the never halting time;

Lest a mere moment's putting off should make,

Mischance almost as heavy as a crime."

Asherville, N. C., Sept. 4, 1913.

LETTER FROM REV. J. LEIGHTON STUART TO THE CENTRAL CHURCH, WASHINGTON, D. C.

My Dear Fellow-Workers:

EXCEPT for copies of articles prepared primarily for some other purpose, I have not written you this year. This frank admission should be qualified at once by

stating that I have often intended or at least wished to do so.

You have long since realized, I hope, something of what it has meant to me out here to feel that in the capital of our nation there has been a particular



North China Y. M. C. A. Summer Student Conference.

congregation who are working with and through me at this task. It has brought inspiration and a stimulating sense of responsibility. Because of this relationship, I like to feel that details of my work not of any consequence to others may be of interest to you, because it is your foreign pastor's report of things attempted or achieved in some real sense on your behalf.

The past six months have been full of living interest. Politically, you are familiar with the course of events, and will have heard of recent developments more quickly than this letter can tell you. I shall only say that the recognition by our government has strengthened immensely the friendly relations between the two countries, and reacted helpfully upon Christian work. In Nanking, for instance, there was an almost spontaneous demonstration by the students of the city. All the schools—government and mission alike—gave holiday, and several thousand students marched together in procession, each group carrying at the front a large Chinese and American flag and the school banner, with each individual student carrying a small Five Color flag and the Stars and Stripes. They laid siege to the American Consulate, completely filling the grounds and approach, and made splendid speeches, to which the Consul replied, amid hurrahs and applause that carried ample evidence of sincerity and enthusiasm. It was, so far as I know, the first formal association of government students with mission school students in this city. This itself is significant. And in this parade, our ninety theological students made a brave display. We are trying to interest them in their country's problems, and to relate in their minds the Christian evangel to Chinese social and political needs as well as to those of the individual soul.

From this time on, I fear you will have to listen to my hobby. This is already revealed in the above. I am

supremely interested in the question of securing and then giving adequate training to the best type of ministerial students. It is a hard problem for many reasons, and perhaps the one in which the missionary movement in China has thus far been least successful. But to make the Church self-supporting, indigenous, able to appeal to the educated classes, ready to cope with the currents of new thought now flowing into China from the West and Japan, it is the greatest issue we have to deal with.

Our Nanking School of Theology has been trying to equip itself so as to remove at least all such obstacles as inadequate opportunities for theological training, too complete domination by foreigners, the perpetuation of Western sectarian divisions, etc. You are somewhat familiar with our rather daring and progressive ideals; union of Northern and Southern Methodists and Presbyterians, Disciples, and probably soon Baptists, also; equal numbers of Chinese in our Board of Managers and Faculty, with the same rights as missionaries; steady efforts to raise our educational standards so as to make them equal to other professional schools. And we are having a splendid response. Last year, we had 66 students: this term, 93. The quality and grade is improving, too, in about the same proportion. But it is making heavy demands on us. I am, as you know, preparing text-books for teaching Greek in Chinese, and this is typical of the tendency. We have to deal with modern scientific and critical questions in a way that one would not have thought necessary on the mission field. Our President, Dr. Garritt, was compelled to return to U. S. A. last fall, and we have just heard that he will be delayed another year, and the Acting President leaves next week on furlough, with his wife almost hopelessly ill; so we are very short-handed when we need a full force. My own



Group of leaders at the North China Y. M. C. A. Summer Student Conference.

furlough is due, but we have decided not to take advantage of it at least for the present, because of the situation I am describing. We cabled yesterday for a Chinese graduating from Princeton Seminary to come to us, which will give some relief if he does.

In addition to my immediate duties in the School, the past winter and spring has had an exceptional series of meetings and movements in which it has been my privilege to share. The mention of these may furnish a kinetoscopic glimpse of certain phases of a missionary's interests. I think I wrote of the great National Y. M. C. A. Convention in Peking last December. It was a dramatic contrast to go immediately from that to my old country field in Tehtsing, Chekiang, for ten days, at our Christmas holidays, far away from all modern innovations and ideas, among simple but sturdy and intelligent country Christians. Meanwhile I was asked to be present at the commencement exercises of our Hangchow College and our Kiangyin Academy, which were both at the close of the

Chinese year. Then I attended Dr. Mott's Conference in Shanghai, of which, too, I sent you some account. In March, we had in Nanking, Mr. Sherwood Eddy, the Y. M. C. A. speaker to government school students. He travels among the student centers of Europe and America, addressing students with wonderful power. In this city we had a huge mat-shed erected specially which was filled daily with students. Our own and other Christian students were organized as ushers and personal workers. Then those who signed cards indicating a desire to study Christianity (some 200 names, though about half have since dropped out), were organized into Bible classes led by our students, and others, with me as teacher of the Normal Class as well as one of the other classes. This has been a fascinating bit of outside work in a new field, interesting because of its discouragements.

In April, two trips were made. One was to my old home in Hangchow to attend a meeting of our College Board, of which I am at present a member.

This institution is doing well and has a great future if we can develop it further. In passing through Shanghai, we had a meeting of the Executive Committee of the China Sunday School Union, of which also I happen to be a member. This is a department of missionary activity which is being made much more efficient and attractive than in the past. Later in the month, I made another trip to Shanghai to a meeting of the Executive Committee of the Student Volunteer Movement for the Ministry, of which I am at present acting as a makeshift secretary until we can get a permanent man (preferably a Chinese) to give his entire time. This movement was only organized this year in its present form. There is nothing in which I feel a more intense interest—except our own school,—and its success means, of course, direct results to us in the winning of more and better men to the ministry.

But the present month has been the record for a busy time. One week I was in Shanghai two days at a meeting which aims to standardize, correlate, and in effect to unify the educational work being done now by the leading missions in the Lower Yangtze Valley. It aims to be a sort of "missionary trust," and should result in avoiding much waste and overlapping, more efficient management, equal standards, etc. The University would be in Nanking, with postgraduate and technical schools. Into this system we would fit as the School of Theology (You see how all roads lead to this Rome with me). Almost immediately after this meeting we had in Nanking a great Sunday School Rally in a large mat-

shed on our grounds, the occasion being the visit of some twenty or thirty delegates to the Zurich Convention, under the leadership of Mr. H. J. Heinz, of Pittsburg. This lasted two days, and was a brilliant success. There were perhaps 3,000 children and others on our grounds with flags, and the governor's band, speeches, a pageant, sports, picnic lunch, and a general good time with a clear religious motive and spirit—the first event of the kind in this city. The day after this party left, the meetings of the Boards of the Presbyterian Seminary and of the Union School of Theology began. This was the time appointed to effect the final organization of this institution, and for three solid days they worked with tense and thorough-going attention to their responsible task. We of the faculty had to practically abandon our classes for the time. But the result is apparently to the satisfaction of all concerned, and marks an epoch in union theological teaching in this part of the world. The next matter of special interest will be the examinations which begin next week.

The summer vacation we are planning to spend again at Peitaiho, where I can continue and, I hope, complete the work on the Greek Dictionary. Quite possibly, I shall also attend the North China Student Summer Conference in July, at the special request of the Y. M. C. A. Committee.

This is not only long, but a tedious narrative of personal doings. My only justification for inflicting it, is that my own church people should know what their foreign pastor is about.

RECENT DEVELOPMENTS IN KOREA.

REV. CHAS. H. PRATT.

Dear Mr. Chester:

SINCE I wrote you last there has been a very notable change in the Orient more especially in Korea. At that time the Japanese who Korea. At that time the Japanese who

rule Korea, you remember, were making it very hard for the people to believe in Christianity. There was not only the scorn and hatred of the soldiers toward the Missionaries, but many things done to discredit them in the



Miss Biggar and Miss Greer, at Soonchun, Korea.

eyes of the Koreans. Away in the country districts tales were spread as to what would be done to those who believed. Some short while since when one was preaching in the country and saying that if one believed and had a new heart he would have no fear of Idols or Spirits or of anything in the world, a heathen stopped him and said "Would I not even fear the Japanese?" Such was, and to an extent, still is the feeling. But since the trial for conspiracy broke down and the prisoners have nearly all gone home set free the whole attitude of the Government seems to have changed. Even the subsidized Press speaks kindly of the Missionaries and their work. Everything has a brighter outlook than for some time past. We cannot tell how long this change will last but I therein do rejoice and will rejoice.

Along with the increased interest in Christianity and an enlarged number of accessions to the Church there are signs on the horizon that the young Church in Korea is getting ready to become self-governing and self-propagating and self-supporting. This is the day toward which the Missionary has looked and worked. Nevertheless it is a time of delicate relationships. Few

are they who like John the Baptist know how to let others increase while they decrease. Pray that the young Church in this land may assume its rightful powers and responsibilities only so fast as it is ready for them.

To any who may be expecting to see a Southern Presbyterian Church, so named and known established in the Orient, the following incident will come as a shock. I asked a man who has been a member of the Kwangju Church for years and an officer as well if he had ever heard the name Presbyterian or knew what it meant. To both of which queries he replied that he did not know and had not heard. The words Methodist and Baptist were also unknown to him. My earnest prayer is that none of the differences that separate between us who name His name in the West may be propagated or even understood in the great East. In a land where people worship ancestors and do sacrifice to devils and worship the image of a goose at the end of a long pole, it is impossible even if one had a mind to do so to make them understand why we have divided the body of Christ. Who knows but some day the Orient may rise and lead us into that unity for which our Lord prayed

His prayer of blood, and which now through the centuries has remained unanswered. It shall have answer.

You have doubtless wondered often "Do the people of the Orient really appreciate Christianity?" As yet only one here and there out of the teeming millions does. But some do. I saw a few days ago a young girl whose people are heathen and violently opposed to their children believing. This girl has come regularly to services now for a year past. This day that I speak of was a high day. We were dedicating the first building erected for Sunday School purposes alone, in Southern Korea, and so far as I know in all Korea. She had come when there were only a half dozen that met in a believers' house. This day the house was crowded to the doors—the building the

gift of Mr. William Sprunt—a princely man in the Heavenly Kingdom. This girl was there. Her face lit with a smile of joy. But before the service was half over her mother came and dragged her by the hair from the building. She beat her until I greatly feared she would die. I was powerless to interfere. She is her mother's property. But I see her face now as the blows rained upon her. May she live to tell His wondrous love and grace was my prayer that morning.

What can you do? Enter once again into the brotherly covenant of daily prayer that we may have access to the hearts of the people. That our ministry among them may be for their salvation and for the gathering out speedily of a people for His name.

Soonchun, Korea, Aug. 5, 1913.

WHEN SHE LEARNED TO SPEAK.

MISS E. M. REED.

ABOUT twelve years ago some of the faithful women of the Presbyterian Church at Pernambuco,

Brazil, met to determine how they could best unite their efforts in a more systematic work of Gospel propaganda. The result was the organization of the Women's Auxiliary.

For three consecutive years they have chosen me as their president. I think I was never more bewildered and hesitating as to what to do and how to do it, but I soon learned that these women had ideals and to attain them we must climb together very slowly.

In looking back now over my work in Brazil I recall no one phase of it that has brought me greater blessing or more joy than the privilege of serving with the devoted Christian women of this Society.

The membership is fifty-three, the average attendance twenty-three, they

meet once a month and the collections, and dues amount to about ten dollars every month.

These women are poor, many of them mothers of large families who must go out by the day to help earn their daily bread. They are cooks, teachers, clerks, agents, laundresses, seamstresses, peddlers, house maids, nurse maids, vegetable and fruit vendors, cake bakers, lace makers, rag-doll makers, every one of them is busy and burdened with the struggle for life, yet they give their time, of their earnings, and themselves to help on the Lord's cause in that great city.

The work undertaken varies according to the need at hand. Once it was helping toward a new suit for their pastor, then his traveling expenses to the General Assembly at Rio de Janeiro, while about two dollars every month goes to his salary. Again it was the support of a theological student in

Garanhuns, a new church organ, new benches, painting and cleaning the building, new lights for the church.

Sometimes the helping hand is given to a member who has fallen by the way overcome by sickness, or want of work, but such cases are rare and aid given comes from voluntary offerings which in no way interfere with the regular dues and praise offerings.

At every meeting the members report what they have done in the line of Gospel work: this includes invitations given to outsiders to attend church services, it is also stated if the invitation was accepted or refused. They give names and addresses of people who are interested in the Gospel but deterred from coming to church because of opposition at home or by the orders and threats of the priests: these names are recorded for public and private prayer. They also report the Bibles, tracts, hymn-books and church papers distributed and sold.

They tell of the absent members; if detained by personal ailments, sickness in the home, over-work, want of time to laundry a dress for the meeting, or if beset, by that worst of all afflictions,—indifference.

One of our most faithful and prompt members was Alice Monteiro, a house maid. She was ignorant, timid and

shrank so from hearing her own voice that she could never take any active part in the meetings. One night she was absent; at the next meeting we were told that after eight days and nights of ceaseless, conscious, burning pain, she had died of hemorrhagic small-pox in the state hospital. As the end drew nearer she was offered "the consolations of the mass, the sacrament and the lighted candles." She quietly refused these helps.

With soul awake to the needs of those about her and the privilege of telling the Gospel to them she spoke to all who came near, physicians, nurses, druggists, servants, priests and nuns, the sick and dying lying in the same ward, begging them to forsake their sins and turn to Jesus Christ, the only Saviour. Her clear ringing words of testimony were heard throughout the long ward. Many heard the glad tidings that day for the first time. All were amazed, even the friends who knew and loved her, who stood by to the last.

She declared that for herself she knew in whom she had believed, to her death was life, she did not need their lighted candles for her way was lighted by the presence of the Lord. Do we not all rejoice for the day that Alice Monteiro learned how to speak?

Pernambuco, Brazil.

NOTES FROM LAVRAS.

MISS CHARLOTTE KEMPER.

THE schools have entered the second trimester of the scholastic year and the machinery is running smoothly, though, as might have been expected, a considerable jolt was felt when Dr. Gammon and his family, in obedience to a call from the Committee, set sail for the home lands. But due to the consecrated ability of the gentlemen of the Mission who re-

mained, Drs. Allyn, Shaw and Knight, things were soon adjusted to the new regime. Of course it means a good deal in any mission field for two workers to be withdrawn at the same time; and the case here was no exception to the rule. But by accommodation and combination the classes have been arranged in such a way as to avoid the necessity of hunting up another



The First Sunday School, Normal Class, Lavras, Brazil.

professor. We are counting largely on Mr. Hunnicutt and Mr. Baker, who will soon be with us, we hope.

We have had quite an epidemic of measles and whooping-cough in the two schools, but fortunately there were never more than eight or ten down at the same time, and for this reason the matter of caring for the sick was not at any time unmanageable. Our most serious trouble has been Dr. Knight's illness. He has been confined to his bed for a week, and is still far from well, though his condition today is more favorable. His absence from the work is felt in various departments, and of course it makes the burden of responsibility fall more heavily on Dr. Shaw. But he is not the man to "argue against Heaven's hand or will, nor bate a jot of heart or hope; he still "bears up and steers right onward." And we count among our blessings Dr. Allyn's presence with us.

The Charlotte Kemper Institute is

holding its place in the favor of the people of Lavras and the surrounding country. Miss Kilgore, with her corps of capable and enthusiastic assistants is directing the institution with success and credit.

The new work opened up in Bom Sucesso by Mrs. Armstrong and Miss Lee is very promising. The school is not large; in fact the ladies are not yet prepared for a large work. But the material is good, and the general outlook is full of hope.

As to the spiritual side in our work there is much to encourage in the interest that is manifested by the boys and the girls in the study of the Bible, and the knowledge they acquire of its history and its saving truths. In this I am almost afraid that our American boys would fall behind their Brazilian neighbors. But it is true now as when the greatest of all missionaries wrote it: "Paul may plant and Apollo water, but the increase must come from God." Our hope is in Him.

PERSONALIA.

LAST month we published the farewell message of Rev. George Hudson to his fellow members of the Mid-China Mission. In this number we are publishing his farewell message to the Church which he has served so long and faithfully as its representative in China. Although this message is of somewhat greater length than we are accustomed to publish in *THE SURVEY*, we are sure that our readers will agree with us that there is not a single word in it that ought to be omitted. It is the appeal for China in the day of its supreme need of a dying man who has given his life for the work that he is thus asking us to care for after he is gone. We believe that one meeting of every Missionary Society in our Church could be most profitably given to an hour of prayer for China following the reading of this message.

We are glad to chronicle the advent into this mundane sphere, on September 20th, of Master Audley Anderson Gammon, infant son of Rev. and Mrs. Sammel R. Gammon of our East Brazil Mission. These friends are now at home on furlough and are on a visit to Dr. Gammon's relatives at Rural Retreat, Va., where any friends who wish to congratulate them on the event referred to above may address them.

We are glad to give the readers of *THE SURVEY* an opportunity of that kind of acquaintance with Mr. and Mrs. W. B. Scott of our African Mission, which can only be had by actually seeing them. We do not mean that they are to be seen in person on this side of the Atlantic Ocean, but the excellent photograph which Mrs. Scott has sent us and which is reproduced herewith will convey a very satisfactory idea of their personal appearance



Mr. and Mrs. W. B. Scott and little John Boyd Scott.

which, we take the liberty of saying, seems to us to be quite a pleasing one.

Mr. Scott has returned to Luebo to look after the "Lapsley." Mrs. Scott is remaining at Glasgow for a few months to give little "John Boyd" a satisfactory start in the world, after which she expects to leave him at the Guinness Home for missionaries' children in London and rejoin her husband in Africa. It is a bitter thing, of course, for missionary parents to thus be separated from their little ones, but the climate in Africa has been found perilous to little white children and these parents have thought best to leave him where he will receive the tenderest care while they are away at their work, and have the opportunity of growing up to a robust and vigorous childhood in the tonic air of London.

A letter from Mr. B. H. Hunnicutt announces his safe arrival at Lavras on July 18th. He reports finding the agricultural attachment to the Lavras Evangelical Institute in a promising condition and expresses his confident belief that the income from the farm will be largely in excess of expenses at the close of this year. We trust that this hope will be realized, for while we regard this farm as a very valuable feature of the educational plant at Lavras, we would hardly feel disposed to continue it indefinitely unless it can be made fully self-supporting.

While we did not regard our missionaries in Mexico as exposed to any serious personal danger on account of the present disturbances in that country, we thought best to comply with the request of our State Department to the extent of advising all the women and children of the Mission to come across the border. In accordance with this advice Mrs. Morrow and Mrs. Shelby have both returned to their homes. Mr. Morrow and Mr. Shelby were left to exercise their own discretion as to their movements, and they have written us that they expected to return to Montemoreles together to look after our work and our property interests in that part of the field. The Line is open from there to Laredo and there will be no difficulty in their getting across the Line should any indications of danger arise.

Rev. and Mrs. H. L. Ross have gone to Brownsville, Texas, where Rev. W. A. Ross has his headquarters and, in case it does not seem expedient for them to enter Mexico, they will assist in the work among the Mexicans in Texas, where they will find ample opportunity for the profitable employment of their time until quiet is restored and it is safe for them to return to their work at Linares.

As there is only a river ferry be-

tween Brownsville and Matamoros, over which Miss McClelland can easily find transportation in case of any disturbance at that point, we have considered it proper to leave her to her own discretion also as to whether she should actually cross the river or not. We hope she may find no occasion or necessity for doing so.

The following missionaries who have been at home on furlough have sailed for their fields, as follows:

Rev. J. Y. McGinnis and family, returning via the Siberian Railway, sailed from Montreal August 30th.

Mrs. C. C. Owen of our Korean Mission sailed from San Francisco on September 10th.

Rev. T. B. Grafton and family of the North Kiangsu Mission, returning to their work at Hsuehoufu, sailed from Vancouver on the Empress of Asia on September 10th.

Dr. L. J. Coppedge, returning to his work in Africa, sailed from New York on September 13th.

Dr. Coppedge goes back under distressing circumstances, leaving his wife and child, the latter only a few months old, and his wife by no means in good health. He goes because no one has responded to the repeated and urgent calls made by the Committee for another doctor to take his place. The case of thirty-nine missionaries in the heart of Africa, with no physician to minister to them in sickness and look after the preservation of their health was an appeal which he could not resist even under the distressing circumstances of his own case. By all means let him be followed by the constant sympathy and prayers of those whom he represents in the Home Church.

Rev. and Mrs. J. C. Crane, new missionaries for Korea, sailed for their field from San Francisco on August 26th. They go out to complete the force considered necessary for the work of the new station at Soonchun.

DO YOU KNOW?

1.—What method was used to wipe out Missionary Debts?

2.—Some requests the West Brazil Mission has made?

3.—Any reason for these requests?

4.—What great progress has been made in North Brazil mission, despite the small corps of workers?

5.—What special things are wanted in Brazil? Why?

6.—What school proposition has been offered in Cuba?

7.—How the Chinese students

showed their appreciation of the U. S. Government's Recognition?

8.—A few things Mr. Stewart has been doing?

9.—How much one young Christian in Korea appreciated Christianity?

10.—Who offered to lend money, without interest, to buy Bibles?

11.—What remarkable act of courtesy is frequently seen in a certain S. S. in Mokpo?

12.—Why did Dr. Coppedge return to Africa?

OUR WORK IN NORTH BRAZIL.

REV. G. E. HENDERLITE, D. D.

THE general condition of the churches in North Brazil, as brought out by the reports at the last Presbytery, is pleasing, and the outlook is very encouraging.

The numbers and positions of the different fields makes me think of the tribes encamped around the Tabernacle in the wilderness. Making the Seminary in Garanhuns the center, there are twelve churches, or rather fields, to correspond with the different tribes.

From "the top of the rocks" (Numbers 23:9), where Balaam and Balak stood, let us look at the work as God sees it. All Balak saw was a multitude of quondam slaves dwelling in tents, which after forty years of traveling must not have been very imposing. He would have liked to curse the people dwelling in these humble tents. But the Spirit of God, taking possession of Balaam, changed the curses to blessing, forcing the traitorous prophet to exclaim: "How goodly (beautiful) are thy tents, O Jacob, and thy tabernacles, O Israel!"

The world, represented by its globe-trotters, might belittle our missionary work, seeing little to admire in these poor believers and in their humble houses of worship; the Balaams and Balaks would and do curse us, and envious of our growing powers, might persecute and try to destroy us. But what really counts is what God thinks of us. What we see are thousands of one-time sinners in whom He sees no iniquity—in whom His omniscient eyes can find no perverseness; all

organized in churches, in Presbyterian array, like the tribes in order, each under its proper standard.

Beginning then with Garanhuns, we have no spacious and appropriate buildings for our educational and publishing works; the spare rooms in our unceiled brick-floor houses serving for dormitories, and the pastor's study for class rooms.

But neither was the Tabernacle with its drab cover a beautiful building to the outsiders. Within, though, where was the holy furniture, was everything to illumine, feed and instruct the believer. So we profess to have inside everything *necessary*, and propose to give our students a full course in theology, church history, Greek and Hebrew. Anyone getting inside will see not cherubic figures embroidered on curtains, but the conjugation of the Greek verb cut in the plaster of my study, and before this year is out he will possibly see the Hebrew verb on Mr. Thompson's walls.

Here in the center is also our printing office, and from here goes out every week the *Norte Evangelico* through the whole field, even from Dan to Beersheba. Mr. Thompson has improved the paper and increased its circulation among the believers, publishing a commentary on the Sunday School lessons prepared by Rev. Almeida, which is by far the best in all Brazil.

Around the Tabernacle was the court of white linen, symbol of the practical righteousness that God's assembly should present

to the world. So our paper, wherever it goes, proclaims a Gospel which saves from sin and tells to those who will come inside the court the secret for maintaining a practical righteousness. It tells of the altar of a complete atonement and the leaven of a perfect cleansing.

On the south were Reuben, Simeon and Gad. These may correspond to Maceio, Palmares and Canhotinho. The pastor in Maceio is building a church. I send a picture of it in its unfinished condition. The little band has built up the walls ready for the roof, but without some outside help they cannot finish it. It is the only evangelical church in a large city—the capital of the State of Alagoas. These bare walls, reaching up and out like empty, supplicating hands, appeal to all who love the truth and would make some sacrifice to maintain it in that idolatrous city.

The Palmares field is a combination of town and country congregations. The evangelist in this field has been wonderfully blest and more wonderfully protected from the rage of the Balaams and Balaks during the past year. Like Paul, he is the especial object of persecution. A few days ago a crowd of more than a hundred armed men waited at the railroad station to kill him; but he was detained at another place and a student was sent from here to fill his appointment. The student escaped because he was only a student, but the minister, they said, would certainly have been killed. In two years this man has, in the face of the most violent opposition, established eleven new congregations and baptized 115 adults and sixty-eight children.

Canhotinho is the place where *our* Dr. Butler lives. He keeps no notes of his work, has no session book in his church and never gives in a written report to Presbytery. When the Presbytery insists on a statistical report of finances and baptisms, he replies that Paul did not *remember* how many baptisms he made in Corinth, and he is no better than the Apostle Paul.

But though Dr. Butler is a great trial to the statistical committee, he is a great blessing to the work. I said above *our* Dr. Butler because while having his local work and preaching every Sunday, he belongs to all the Presbytery, to go to any field, not only when some one needs his medical services, but where his presence, because of his friendship with the political chiefs, will save some congregation from extermination or some native preacher from being killed. Just to know that he is on the field is a great comfort to us all.

Another group was Judah, Issacar and Zebulon, which corresponds with Recife, Parahyba and Caico.

The Presbytery met in Recife this year, and it was the largest and best meeting we have ever had. The pastor, Sr. Almeida, has at last united all the different elements, eliminated all the trouble-makers and made his church entirely self-supporting. He has a number of preaching places in and near the city. The Presbytery gave him as a co-worker in his great field, the student who has just finished his studies. The church building is one of the largest in the North. During the Presbytery it was filled to overflowing. The people were not drawn by any great name of fine sermons, but to hear the simple gospel. Anyone looking over the vast congregation and listening to the beautiful singing would be forced to say: "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!"

Mr. and Mrs. Porter are going to Recife to help in the "Eliza M. Reed Collegio Americano." This is the new name we have given the institution which Miss Reed has worked so long and faithfully to establish. The splendid work of the school has already become identified with her name in the city; we only put in words what was already a fact—like calling Jackson after the battle of Bull Run "Stonewall." But Miss Reed told the committee nominated to inform her of the *honor* that she did not want this name, but instead a guarantee that the character of the school would be decidedly evangelical and that the scriptures would be faithfully taught. All of which we said we would gladly guarantee if she would accept the name.

Issacar is Parahyba, where Rev. Belmiro lives. I had the pleasure of visiting him last year and preaching in the beautiful church which I had helped to build, and where Mrs. Henderlite's lace money, that she had been saving for months and months, has been turned into bricks and mortar. Sr. Belmiro told me about his reception by the good people of Parahyba when he came to be their pastor. They came out in launches to meet the steamer, singing hymns and sending up fire rockets. Two bishops with their retinues embarking on the same steamer saw and heard it all. It was Balaam and Balak looking down from the top of the rocks. We can imagine their feelings when they saw these hundreds of happy believers singing gospel hymns at the coming of a Protestant minister.

The church in Parahyba has undertaken the full support of its pastor and work, and they have been greatly blest. There is not a single element of discord in the church, and

there are many flourishing congregations outside of the city.

Caico, with the accent on the o, is the name that stands for a new field. It represents a number of congregations in the far interior of Parahyba and Rio Grande. This group of country churches has grown up in the last few years from the occasional visits of Messrs. Porter and Colporteurs. In only a small part of this field I baptized last year fifty-one adults and forty-seven children. One of the students, now in the preparation, expects to take charge of this work at the end of the year.

The next three churches are Ephraim, Manasseh and Benjamin, which are Natal, Ceara and Caxias.

Natal and Ceara are each supporting their own pastors and also contributing to the seminary and general work. Their reports were more than encouraging. Two years ago the people of Natal quarreled with the treasurer of the mission, asking more help. He, in the language of Joshua, told them: "If thou be a great people, then get thee up to the wood country and cut down for *thyself* there in the land of the Perizzites and of the giants, if Mount Ephraim be too narrow for thee." They have never forgiven the treasurer his brusque words, but they took his advice, and now they have given to the work more than \$3,000.00, and the pastor received last year forty eight new members.

Caxias (Cashee-as) is in the interior of Maranhão. A student has been holding this field. Not only has he held it, but he has so developed it and so trained his people in giving that they supported him and his family the past year. Leaving his wife and children in Caxias, he has come back to Maranhão to finish his studies. Mr. Thompson visited the different points in this field, baptizing twenty-two persons, and returned greatly pleased with the outlook and the work of the student.

Now we come to the last three churches, like the tribes under the standard of Dan, they are in the North. Students of the symbolism of scripture say that the North always has a bad sense, and that Dan speaks of treachery, that the enemies of God's people in the last days will come from the North and that the anti-Christ will be of the tribe of Dan. Be this as it may, the only reports that were not encouraging came from the North.

In the first place, the congregation in Manaos during the absence of its pastor, turned against him and elected one of the elders in his place, declaring itself independent of the Presbytery. They take the name,

"The Evangelical Church of Manaos," and the form of government is congregational. The church building was a gift years ago of a rich rubber baron to the evangelicals in Manaos. It was never formally entered in the city archives as belonging to the Presbytery, so the rebels took the building. We hope as time passes and we have a proper man to get the people and the church back into the ranks and under our standard and ensign; but anyway, as far as the gospel is concerned, everything is about as it was in Manaos.

The pastor of Para brought a good report to Presbytery, but he has had gigantic struggles to keep his work together. Not only has he had to contend against Independents and Seventh-Day Adventists, but lately there has appeared in Para—coming from the United States—two apostles of the "Latter Rain" movement. (Brethren, pray for us!) They entered as lambs, but in the end they proved themselves veritable wolves, taking out from the different churches the most spiritual members. *Satan is a spirit*. They nearly destroyed the Baptist Church and gave our pastor no end of trouble and did him no little harm. But he has come through the fight, losing only one or two families.

The church of Para expected to declare its full financial independence this year, but these questions and the price of rubber have intervened. They are no longer dependent on the mission, but the other native churches are still helping in the support of the work.

The church of Maranhão is another disappointment to us. The Independents led off the majority of the members. The few that remained are devastated and loyal and have contributed regularly for the support of the student—Dr. Samuel, son of their old pastor, Rev. Belmiro. But the congregation is too weak to call a regular pastor, and we have no missionary to send to this city and State. Back of Maranhão is another whole State without a missionary or a native preacher of any denomination. This State would be the ideal location for a new missionary. The government has offered the chair of English in the Lyceum to any minister of the gospel. This offer has been open for over a year, but we can not take advantage of it. Also, the Acre—the new rubber territory of the government—offers great inducements to a missionary. Brethren, come over and help us.

The outlook is encouraging, not only from what we have done and are doing, but from the number of open fields ready for us to enter.

What we see as we look from the "top of the rocks" is: A steady growth in the membership in all the fields except two, many new places of worship opened and regularly visited; most of the native churches entirely self-supporting; consecrated men in preparation for the ministry; no internal questions disturbing the peace of the church, and each man in his place, steadfastly doing his appointed work. Seeing all this, we give thanks to the Lord of Hosts, the God and Father of

our Lord Jesus Christ. For He it was who brought these people out into the wilderness; who delivered them from a slavery worse than that of the Pharaohs. He it was who covered their iniquities and hid their perverseness beneath the blood of His own Son. It is His kingly shout that is amongst them, and His Spirit that guides and blesses them. Again let us say: "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel."

SENIOR PROGRAM FOR NOVEMBER, 1913.

ARRANGED BY

MISS MARGARET McNEILLY.

Topic—BRAZIL.

Open with the Doxology.

Scripture Reading—Psalm 136.

Prayer—For our Church that she may awake to duty to Brazil.

For Brazil, that she may receive the Gospel with gladness.

Song—The Morning Light is Breaking.

Topical—South America Our Twin Sister.

My Conversion.

Brazil's Want Column.

Reading—Missions, a Debt or Charity—Which?

Prayer.

Roll Call—Answer with a verse of THANKSGIVING.

Minutes.

Business.

Solo—Selected.

Close with the Lord's Prayer in concert.

SUGGESTIONS.

Previously, appoint two members for the opening prayer.

Let this be a Thanksgiving program. In the November issue of the Survey, find just why we have reason to be thankful for our work in Brazil. Ask each member of your society to give one reason.

Brazil's Want Column, appears in the November issue of the Survey, but it is not in leaflet form in the program. After the article is given, have special for these wants.

The Missionary Review of the World for June, 1913, has a most excellent article by Bishop Hendrix of the M. E. Church, "Why Send Missionaries to South America?"

BOOK REVIEW.

The Christian Movement in Japan, Including Korea and Formosa. A Year Book for 1913. Eleventh Annual.

This is a very concise and complete review of all religious and philanthropic work in Japan as well as a full report of the various Mission Bodies and Churches. It includes among its contributors a large number of the most experienced and able writers on Japan, both Japanese and missionaries. In Dr. Greene's very discriminating Political and Social Survey, the Korean problem, the suicide of Gen. Nogi and the Californian question are among the important interesting questions discussed. Full reports of the Continuation Committee's Conference with Dr. Mott, and of the Federated Missions Conference, together with papers presented, oc-

cupy a large place. Such vital topics as Newspaper Evangelism, English Bible Study, Religious Literature, Christian University, Peace Movement, Eleemosynary and Social Work, and Biographical sketches, are among the topics presented. The scope of the volume has been enlarged this year and large space is given to Korea and Formosa. In the Appendices, full statistical tables, lists of Christian Educational Institutions and Publications, Missionary lists, and other material add greatly to the value of the volume. Three excellent up-to-date maps of Japan, Korea, and Formosa will be appreciated. As a reliable and valuable compendium of all that its name implies we can recommend it to students of Christianity, mission classes, and all who wish the latest information on religion in Japan.

MISSIONARIES OF THE PRESBYTERIAN CHURCH, U. S.

AFRICA—CONGO MISSION.

Ibunche. 1897.

Rev. and Mrs. J. McC. Sieg.
Rev. and Mrs. A. L. Edmiston (c).

Lueho. 1891.

*Rev. W. M. Morrison.
Rev. and *Mrs. Motte Martin.
Dr. and *Mrs. L. J. Coppedge.
Rev. and Mrs. L. A. DeYanipert (c).

Miss Maria Fearing (c).
Rev. and Mrs. C. L. Crane.
Dr. T. J. Arnold, Jr.
Mr. and Mrs. W. B. Scott.

Mutoro.

Rev. and Mrs. Geo. T. McKee.
Rev. and Mrs. A. A. Rochester (c)
Mr. W. L. Hillhouse.
Rev. and Mrs. J. W. Allen.
Rev. Plumer Smith.

Lusambo.

Rev. Robt. D. Bedinger.
Rev. and Mrs. A. C. McKinnon.
E. BRAZIL MISSION [15]

Lavrus. 1893.

*Rev. and Mrs. S. R. Gammon.
Miss Charlotte Kemper.
Mr. and Mrs. A. F. Shaw.
Rev. H. S. Allyn.
Rev. H. S. Allyn, M. D.
Mr. and Mrs. C. C. Knight.
Mr. and Mrs. B. H. Hunnicutt.
Miss R. Caroline Kilgore.

Alto Jequitiba. 1900.

Mrs. Kate B. Cowan.

Bom Successo.

Miss Ruth See.
Mrs. D. G. Armstrong.
W. BRAZIL MISSION. [10]

Itn. 1909.

Rev. and Mrs. Jas. P. Smith.

Braganca. 1907.

Rev. and Mrs. Gaston Boyle.

Campinas. 1869.

Rev. and Mrs. J. R. Smith.

Itupetininga. 1912.

Rev. and Mrs. R. D. Daffin.

Descalvado. 1908.

Rev. and Mrs. Alva Hardie.
N. BRAZIL MISSION. [11]

Garanhuns. 1895.

Rev. and Mrs. G. E. Henderlite.
Rev. and Mrs. W. M. Thompson.

Pernambuco. 1873.

Miss Eliza M. Reed.
Miss Margaret Douglas.
Miss Edmonia R. Martin.
Rev. and Mrs. W. C. Porter.

Canhotinho.

Rev. G. W. Butler.
Mrs. G. W. Butler.
MID-CHINA MISSION. [72]

Tungchiang. 1904.

Rev. and Mrs. J. Y. McGinnis.
Rev. and Mrs. H. Maxey Smith.
Miss R. Elinore Lynch.
Miss Kittie McMullen.

Hanchow. 1867.

Rev. and Mrs. J. L. Stuart, Sr.

Miss E. B. French.

[34] Miss Emma Boardman.
Miss Mary S. Mathews.
*Rev. and Mrs. George Hudson.
Miss Venie J. Lee, M. D.
Rev. and Mrs. Warren H. Stuart
Miss Annie R. V. Wilson.
Rev. and Mrs. R. J. McMullen.
Mr. and Mrs. J. M. Wilson.
Miss Rebecca E. Wilson.
Rev. G. W. Painter, Pulaski, Va.

Sungbul.

Rev. S. I. Woodbridge.

Kashing. 1895.

Rev. and *Mrs. W. H. Hudson.
Dr. and Mrs. W. H. Venable.
*Rev. and Mrs. J. M. Blain.
Miss Elizabeth Talbot.
Rev. and Mrs. Lowry Davis.
Miss Irene Hawkins.
Miss Mildred Watkins.
Dr. and Mrs. A. C. Hutcheson.
Miss Elizabeth Corriher.

Kiangyin. 1895.

*Rev. and Mrs. L. I. Moffett.
*Rev. and Mrs. Lucy L. Little.
Dr. and Mrs. Geo. C. Worth.
Mr. and Mrs. Andrew Allison.
Miss Rida Jourelman.
Mrs. Anna McG. Sykes.
Miss Ida M. Albaugh.
Miss Carrie L. Moffett.

Nanking.

Rev. and Mrs. J. L. Stuart Jr.
Dr. and Mrs. R. T. Shields.
Rev. and Mrs. P. F. Price.

Szechow. 1872.

Mrs. H. C. DuBose.
Rev. J. W. Davis.
Dr. and Mrs. J. R. Wilkinson.
Dr. J. P. Mooney.
Miss S. E. Fleming.
Miss Addie M. Sloan.
Miss Gertrude Sloan.
Mrs. M. P. McCormick.
Rev. and Mrs. P. C. DuBose.
Rev. R. A. Haden.
*Mrs. R. A. Haden.
Miss Lillian C. Wells.

Chungchow. 1912.

Rev. C. H. Smith.

NORTH KIANGSU MISSION. [60]

Chinkiang. 1883.

Rev. and Mrs. A. Sydenstricker.
Rev. and Mrs. J. W. Paxton.
*Rev. and Mrs. D. W. Richardson.
Rev. and Mrs. J. C. Crenshaw.
Rev. and Mrs. T. L. Harnsberger.

Taichow. 1908.

*Rev. and Mrs. C. N. Caldwell.

Hsuehou-fu. 1897.

Rev. Mark B. Grier.
Mrs. Mark B. Grier, M. D.
Dr. and Mrs. A. A. McFadden.
Rev. and Mrs. Thos. B. Grafton.
Rev. and Mrs. Geo. P. Stevens.
Rev. F. A. Brown.
Miss Charlotte Thompson.
Rev. and Mrs. O. V. Armstrong.

Hwaiianfu. 1904.

Rev. and Mrs. H. M. Woods.
Miss Josephine Woods.
Rev. O. F. Yates.

Yencheng. 1909.

Rev. and Mrs. H. W. White.
Rev. and Mrs. C. F. Hancock.
Rev. and Mrs. Wm. Malcolm.

Sutien. 1893.

Dr. and Mrs. J. W. Bradley.
Rev. B. C. Patterson.
Mrs. B. C. Patterson, M. D.
Rev. and Mrs. W. F. Junkin.
Mr. H. W. McCutchan.
Miss Mada McCutchan.
Miss M. M. Johnston.
Miss B. McRobert.

Tsing-kiang-pu. 1887.

Rev. and Mrs. J. R. Graham, Jr.
Dr. and Mrs. James B. Woods.
Rev. and *Mrs. A. A. Talbot.
Miss Jessie D. Hall.
Miss Ellen Baskerville.
Miss Sallie M. Lacy.
Miss Nellie Sprunt.
Rev. Lyle M. Moffett.

Hutchow. 1908.

Rev. and Mrs. J. W. Vinson.
L. S. Morgan, M. D.
Mrs. L. S. Morgan, M. D.
Rev. and Mrs. A. D. Rice.

CUBA MISSION. [10]

Cardenas. 1899.

Mrs. J. G. Hall.
Rev. and Mrs. R. L. Wharton.
Miss M. E. Craig.
Mr. and Mrs. E. R. Sims.

Culbarlen. 1891.

Miss Edith McC. Houston.
Miss Mary Alexander.

Placetes. 1909.

Rev. and Mrs. H. F. Beatty.

JAPAN MISSION. [35]

Kobe. 1890.

Rev. and Mrs. S. P. Fulton.
Rev. and Mrs. H. W. Myers.
*Rev. and Mrs. W. McS. Buchanan.

Kochi. 1885.

Rev. and Mrs. W. B. McIlwaine.
Rev. and Mrs. H. H. Munroe.
Miss Estelle Lumpkin.
Miss Annie H. Dowd.
Miss Sala Evans.

Nagoya. 1867.

Rev. and *Mrs. W. C. Buchanan.
Miss Charlotte Thompson.
Miss Leila G. Kirtland.
Rev. and Mrs. R. E. McAlpine.

Susaki. 1898.

Rev. and Mrs. J. W. Moore.

Takamutsu. 1898.

*Rev. and Mrs. G. M. Erickson.
Rev. and Mrs. A. P. Hassell.
Miss M. J. Atkinson.

Tokushima. 1889.

Rev. and Mrs. C. A. Logan.
Miss Lillian W. Curd.
Rev. and Mrs. H. C. Ostrom.

Toyohashi. 1902.

Rev. and Mrs. C. K. Cumming.

Okazaki. 1912.

Miss Florence Patton.
Miss Annie V. Patton.

KOREAN MISSION. [72]

Chunju. 1896.

Rev. and Mrs. L. B. Tate.
Miss Mattie S. Tate.
Dr. and Mrs. T. H. Daniel.
Rev. and Mrs. L. O. McCutchen.
Miss Sadie Buckland.
Rev. and Mrs. W. M. Clark.
Rev. and Mrs. W. D. Reynolds.
Miss Susanne A. Colton.
Rev. S. D. Winn.
Miss Emily Winn.
Miss E. E. Kestler.
Miss Lillian Austin.
Mr. and Mrs. F. M. Eversole.

Kunsan. 1896.

Rev. and Mrs. Wm. F. Bull.
Miss Julia Dysart.
Miss Anna M. Bedinger.
Mr. and Mrs. W. A. Venable.
Dr. and Mrs. J. B. Patterson.
Rev. and Mrs. J. K. Parker.
Rev. John McEachern.
Mr. Wm. A. Linton.

Kwangju. 1898.

Rev. and Mrs. Eugene Bell.
Rev. S. K. Dodson.
Miss Mary L. Dodson.
Mrs. C. C. Owen.
Rev. and Mrs. L. T. Newland.
Miss Ella Graham.
Dr. and Mrs. R. M. Wilson.
Miss Anna McQueen.
Rev. and Mrs. J. V. N. Talmage.
Rev. and Mrs. Robert Knox.
Mr. and Mrs. M. L. Swinhart.
Mr. William P. Parker.

Miss Elise J. Shepping.
Miss Harriet D. Fitch.

Mokpo. 1898.

Rev. and Mrs. H. D. McCallie.
Miss Julia Martin.
*Rev. and Mrs. W. B. Harrison.
Rev. and Mrs. J. S. Nisbet.
Miss Ada McMurphy.
Miss Lillie O. Lathrop.
Rev. and Mrs. P. B. Hill.
Dr. and Mrs. R. S. Leadingham.

Soonchun. 1913.

Rev. and Mrs. J. F. Preston.
Rev. and Mrs. R. T. Coit.
Miss Meta L. Biggar.
Miss Lavalette Dupuy.
Miss Anna L. Greer.
Rev. and Mrs. C. H. Pratt.
Dr. and Mrs. H. L. Timmons.

MEXICO MISSION. [12]

Linares. 1887.

Rev. and Mrs. H. L. Ross.

Matamoros. 1874.

Miss Alice J. McClelland.

San Benito, Texas.

Miss Anne E. Dysart.

Brownsville, Texas.

Rev. and Mrs. W. A. Ross.

Moultmorelos. 1884.

Mr. and Mrs. R. C. Morrow.

C. Victoria. 1880.

Miss E. V. Lee.

Tula. 1912.

Rev. and *Mrs. J. O. Shelby.

UNASSIGNED LIST. [19]

Africa.

Rev. T. C. Vinson.
Rev. and Mrs. H. M. Washburn.
*Rev. and Mrs. J. C. McQueen.
Rev. S. H. Wilds.
Rev. and Mrs. N. G. Stevens.

RETIRED LIST. [17]

Africa.

Dr. J. G. Pritchard.

Brazil.

Mrs. F. V. Rodrigues.
Mrs. R. P. Baird.

Cuba.

Miss Janet H. Houston.
Rev. and Mrs. J. T. Hall.

Japan.

Miss C. E. Stirling.
Mrs. L. R. Price.

Korea.

Mrs. W. M. Junkin.
Rev. and Mrs. A. M. Earle.
Dr. W. H. Forsythe.
Miss Jean Forsythe.

Missions, 10.
Occupied stations, 53.
Missionaries, 367.
*On furlough, or in United States. Dates opposite names of stations indicate year stations were opened.
For postoffice address, etc., see below.

STATIONS, POSTOFFICE ADDRESSES.

AFRICA.—For Ibanche, Luebo, Mutoto, and Lusambo—"Luebo, Congo Belge, Africa, via Antwerp," care A. P. C. Mission.

E. BRAZIL.—For Lavras—"Lavras, Estado de Minas Geraes, Brazil." Bom Sucesso, Estado de Minas Geraes, Brazil. For Alto Jequitiba—"Alto Jequitiba, Estado de Minas Geraes, Brazil."

W. BRAZIL.—For Campinas—"Campinas, Estado de Sao Paulo, Brazil." Itapetininga, Estado de Sao Paulo, Brazil. For Descalvado—"Descalvado, Estado de Sao Paulo, Brazil." For Braganca—"Braganca, Estado de Sao Paulo, Brazil." For Sao Paulo—"Estado de Sao Paulo, Brazil." For Itu, Estado de Sao Paulo, Brazil."

N. Brazil.—For Canhotinho—"Canhotinho, E. de Pernambuco, Brazil." For Garanhuns—"Garanhuns, E. de Pernambuco, Brazil." For Natal—"Natal Rio Grande de Norte, Brazil." For Pernambuco—"Recife, E. de Pernambuco, Brazil."

CHINA.—Mid-China Mission.—For Tunghiang—"Care Southern Presbyterian Mission, Tung-hiang, via Shanghai, China." For Hanchow—"Care Southern Presbyterian Mission, Hanchow, China." For Shanghai—"Care Southern Presbyterian Mission, Shanghai, China." For Kashlag—"Care Southern Presbyterian Mission, Kashlag, via Shanghai, China." For Kiangyin—"Kiangyin, via Shanghai, China." For Nanking—"Care Southern Presbyterian Mission, Nanking, China." For Soochow—"Care Southern Presbyterian Mission, Soochow, China." Chaangchow, via Shanghai, China—"Care Southern Presbyterian Mission." North Kiangsu Mission.—For Chinkiang—"Care Southern Presbyterian Mission, Chingkiang, China." For Taichow—"Care Southern Presbyterian Mission, Taichow, via Chinkiang, China." For Hsueh-chow—"Care Southern Presbyterian Mission, Hsueh-chow, via Chinkiang, China." For Hualanfu—"Care Southern Presbyterian Mission, Hualanfu, via Chinkiang, China." For Suchien—"Care Southern Presbyterian Mission, Suchien, via Chingkiang, China." For Tsing-Kiang-Pu—"Care Southern Presbyterian Mission, Tsing-Kiang-Pu, via Chinkiang, China." For Hailchow—"Care Southern Presbyterian Mission, Hailchow, China." For Y-nheng—"Care Southern Presbyterian Mission, Yencheng, Kiangsu, China."

CUBA.—For Cardenas—"Cardenas, Cuba." For Calbarien—"Calbarien, Cuba." For Camajuani—"Camajuani, Cuba." For Placetas—"Placetas, Cuba."

JAPAN.—For Kobe—"Kobe, Settsu Province, Japan." For Kochi—"Kochi, Tosa Province, Japan." For Nagoya—"Nagoya, Owari Province, Japan." For Susaki—"Susaki, Tosa Province, Japan." For Takamatsu—"Takamatsu, Sanuki Province, Japan." For Tokushima—"Tokushima, Awa Province, Japan." For Toyohashi—"Toyohashi, Mikawa Province, Japan."

KOREA.—For Chunju—"Chunju, Korea, Asia." For Kunsan—"Kunsan, Korea, Asia." For Kwangju—"Kwangju, Korea, Asia." For Mokpo—"Mokpo, Korea, Asia." For Seoul—"Seoul, Korea, Asia." For Soonchun—"Soonchun, Korea, Asia."

MEXICO MISSION.—For Linares—"Linares, Nuevo Leon, Mexico." For Matamoros—"Matamoros, Tamaulipas, Mexico." For Montemorelos—"Montemorelos, Nuevo Leon, Mexico." For C. Victoria—"C. Victoria, Tamaulipas, Mexico." For Tula—"Tula, Tamaulipas, Mexico."

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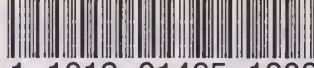
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